



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

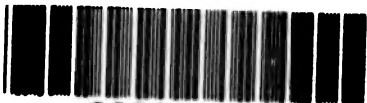
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Elementary Classics

PLATO
EUTHYPHRO
AND
MENEXENUS

C. E. GRAVES M. A.





600093282U



BODLEIAN LIBRARY
OXFORD



Elementary Classics.

THE EUTHYPHRO
AND
MENEXENUS OF PLATO

Edited for the Use of Schools

BY

C. E. GRAVES, M.A.

**CLASSICAL LECTURER AND LATE FELLOW OF ST JOHN'S COLLEGE,
CAMBRIDGE.**



London :

MACMILLAN AND CO.
1881

[The Right of Translation is reserved.]

290 h. 86

Cambridge:

**PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.**

PREFACE.

THE two Dialogues contained in this Edition form a good introduction to Platonic study. They do not present any serious grammatical difficulties, nor is the subject-matter at all abstruse. The *Euthyphro* is an excellent example of the 'dialectic' method of Socrates, and exhibits in its delicate shades of meaning and expression the flexibility and precision of the most perfect Attic prose. The *Menexenus* is interesting as a typical specimen of those rhetorical compositions, in which the Athenians delighted to revive the glories of their native land.

In preparing this edition I have consulted throughout the recognized authorities, including Grote and Jowett. I have also to thank the Cambridge Public Orator for some manuscript notes on the *Menexenus*; and am indebted to Mr A. W. Spratt,

Fellow of St Catharine's College, Cambridge, for many useful hints, and in particular for the main part of Appendix B. References are given on points of grammar to Madvig's *Greek Syntax* and Goodwin's *Greek Moods and Tenses*. As it is possible that my edition of Thuc. iv. 1—41 may already be in the hands of some readers of this book, I have referred to it from time to time in order to avoid a repetition of the same note. Besides the figures denoting chapters and lines, Stephens's pages and letters are placed on the left of the text.

INTRODUCTION.

EUTHYPHRO.

THIS Dialogue is very closely connected with the trial and condemnation of Socrates himself. Socrates meets Euthyphro, and tells him that he is threatened with an indictment as an innovator in religion, and as corrupting the youth of Athens. On hearing from Euthyphro that he too is involved in legal business, he inquires further, and learns that he is about to prosecute his father for murder, being convinced that piety requires this at his hands. Socrates naturally assumes that the duties of piety, and its nature, are fully known to such a man; and Euthyphro acknowledges that they are. Socrates begs Euthyphro to instruct him, in order that he may appease his antagonist, and escape the threatened trial.

Euthyphro agrees readily enough, and states his views without hesitation or misgiving. The remainder of the Dialogue is an admirable example of the system of question and answer by which Socrates tested unsound opinions. Euthyphro tries statement after statement, but he has no power of argument, and is easily led on to contradict himself. Socrates, as usual, leaves the question unsolved. He raises difficulties but does not find an answer. 'His talent', as Mr Grote observes, 'consists in exposing bad definitions, not in providing good ones. This negative

function is all that he claims for himself—with deep regret that he can do no more'. The only points which may be considered as fully established in the *Euthyphro* are that the ordinary and obvious conceptions of piety are inadequate and unworthy, while the questions of duty to God and man are complex and manifold.

Precisely the opposite is the view on which religious bigotry has always acted. Euthyphro is the type of a bigot. While utterly destitute of imagination or logical faculty, and almost of thinking power, he is an upright, well-meaning, and conscientious man. But above all things he is possessed with a firm conviction that he is right in theory and in practice: he has no misgivings or hesitation: he is ready to carry out his convictions to the revolting extent of putting his father on his trial for murder. This last circumstance seems indeed a touch of caricature, a kind of *reductio ad absurdum*. At the same time brutality towards the old, and harshness to parents, formed a part of the darker side of Attic civilization. Such a prosecution as this is only worse in degree than many an act recorded or alluded to in the literature of Greece.

For further analysis of the Dialogue the student should refer to Grote and Jowett, and to the excellent introduction prefixed to Wells's edition of the *Euthyphro*.

MENEXENUS.

Socrates meets a friend who informs him that the Athenians are about to appoint an orator to pronounce the funeral eulogium of those who have been slain in war. Socrates responds in a tone of

playful exaggeration, extolling the powers of the public speakers; and then, in answer to Menexenus, allows that he does not think it a difficult matter to speak on such a subject. He himself could speak if he were chosen. Nay more, he has learned a speech from Aspasia which would be suitable on this very occasion. The speech itself follows, and is indeed the main part of the work. Its supposed date is after the 'Peace of Antalcidas', long after the real Socrates was dead.

Whether this speech was a serious effort on the part of Plato to surpass the rhetoricians of the day, or whether it was meant as a parody on their speeches, is a question which has given rise to some discussion. On the one hand it is too good for a parody. If regarded as such, it reminds us of the criticism passed by a matter-of-fact reader on the *Rejected Addresses*, 'that they seemed very good addresses, and for his part he did not see why they were rejected'. So too this oration, though falling far short of the magnificent speech of Pericles which Thucydides has preserved, seems to have been fully equal to the average of such discourses. 'They conformed', says Professor Jowett, 'to a regular type.' They began with gods and ancestors, and the legendary history of Athens, to which succeeded an almost equally fictitious account of later times. The Persian war formed the centre of the narrative: in the age of Isocrates and Demosthenes the Athenians were still living on the glories of Marathon and Salamis. The *Menexenus* casts a veil over the weak places of Athenian history. The war of Athens and Boeotia is a war of liberation; the Athenians gave back the Spartans taken at Sphacteria out of kindness. Indeed...we democrats are the true aristocracy of virtue. These are the

platitudes and falsehoods in which Athenian history is disguised'. On the other hand it is too like a rhetorical exercise to seem worthy of the most brilliant and imaginative of Greek writers. With the exception of the splendid and impassioned appeal in the closing chapters, there is little originality of thought or expression, and no characteristic breadth of view. Plato only shows that he can equal Lysias or Isocrates: he does not surpass them. There remains the view that the *Menexenus* is not Plato's work. To quote again from Jowett—'Internal evidence seems to leave the question of authorship in doubt. There are merits and there are defects which might or might not be ascribed to Plato. The form of the work makes the enquiry difficult; the introduction and the finale wear the look either of Plato or of a skilful imitator of Plato. In this uncertainty, the express testimony of Aristotle¹ may perhaps turn the balance in its favour. It must be remembered also that the work was famous in antiquity, and is included in the Alexandrian catalogues of the Platonic writings'. See also Grote; who believed the *Menexenus* to have been written especially in rivalry of Lysias, who had lately put forward a funeral oration, and to whom Plato was undoubtedly antagonistic. The *Panegyricus* of Isocrates, though not a funeral oration, follows the same order of events, and may be consulted with advantage. Sandys's edition has been in my hands throughout, and throws much light on the funeral speeches and on the Greek rhetoricians generally.

¹ See note on *Menex.* 3. 8.

ΕΥΘΥΦΡΩΝ¹

ΤΑ ΤΟΤ ΔΙΑΛΟΓΟΤ ΠΡΟΣΩΠΑ

ΕΥΘΥΦΡΩΝ, ΣΩΚΡΑΤΗΣ.

Α 1 ΕΥΘ. Τί νεώτερον, ὦ Σώκρατες, γέγονεν, ὅτι σὺ τὰς ἐν Λυκείῳ καταλιπὼν διατριβὰς ἐνθάδε νῦν διατρίβεις περὶ τὴν τοῦ βασιλέως στοάν; οὐ γάρ που καὶ σοί γε δίκη τις οὔσα τυγχάνει πρὸς τὸν βασιλέα ὥσπερ ἐμοί. 5.

ΣΩ. Οὗτοι δὴ Ἀθηναῖοί γε, ὦ Εὐθύφρων, δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν.

ΕΥΘ. Τί φῆς; γραφήν σέ τις, ὡς ἔοικε, γέγρα-
B πται; οὐ γὰρ ἐκεῖνό γε καταγνώσομαι, ὡς σὺ ἕτερον.

ΣΩ. Οὐ γὰρ οὖν. 10

ΕΥΘ. Ἀλλὰ σέ ἄλλος;

ΣΩ. Πάνυ γε.

ΕΥΘ. Τίς οὗτος;

¹ ἢ περὶ ὁσίου πειραστικός.

ΣΩ. Οὐδ' αὐτὸς πάνυ τι γινώσκω, ὦ Εὐθύφρον, τὸν ἄνδρα· νέος γάρ τίς μοι φαίνεται καὶ ἀγνός· ὄνο- 15
μάζουσι μέντοι αὐτόν, ὡς ἐγώ μαι, Μέλητον. ἔστι δὲ τὸν δῆμον¹ Πιτθεύς, εἰ τινα νῶ ἔχεις Πιτθέα Μέλητον, οἷον τετανότριχα καὶ οὐ πάνυ εὐγένειον, ἐπίγρυπον δέ.

ΕΥΘ. Οὐκ ἐννοῶ, ὦ Σώκρατες· ἀλλὰ δὴ τίνα γρα-
C φήν σε γέγραπται;

ΣΩ. Ἦντινα; οὐκ ἀγεννή, ἔμοιγε δοκεῖ· τὸ γὰρ νέον ὄντα τοσοῦτον πρᾶγμα ἐγνωκέναί οὐ φαῦλόν ἐστιν· ἐκείνος γάρ, ὡς φησιν, οἶδε, τίνα τρόπον οἱ νέοι δια-
φθείρονται καὶ τίνες οἱ διαφθείροντες αὐτούς. καὶ
κινδυνεύει σοφός τις εἶναι· καὶ τὴν ἐμὴν ἀμαθίαν 25
κατιδὼν ὡς διαφθείροντος τοὺς ἡλικιώτας αὐτοῦ, ἔρ-
χεται κατηγορήσων μου ὡς πρὸς μητέρα πρὸς τὴν πόλιν. καὶ φαίνεται μοι τῶν πολιτικῶν μόνος ἄρ-
D χεσθαι ὀρθῶς· ὀρθῶς γάρ ἐστι τῶν νέων πρῶτον ἐπι-
μεληθῆναι, ὅπως ἔσονται ὃ τι ἄριστοι, ὥσπερ γεωργὸν 30
ἀγαθὸν τῶν νέων φυτῶν εἰκὸς πρῶτον ἐπιμεληθῆναι,
μετὰ δὲ τοῦτο καὶ τῶν ἄλλων· καὶ δὴ καὶ Μέλητος
3 ἴσως πρῶτον μὲν ἡμᾶς ἐκκαθαίρει, τοὺς τῶν νέων τὰς
βλάστας διαφθείροντας, ὡς φησιν· ἔπειτα μετὰ τοῦτο
δῆλον ὅτι τῶν πρεσβυτέρων ἐπιμεληθεὶς πλείστων καὶ 35
μεγίστων ἀγαθῶν αἴτιος τῇ πόλει γενήσεται, ὡς γε τὸ
εἰκὸς ξυμβῆναι ἐκ τοιαύτης ἀρχῆς ἀρξαμένῳ.

2 ΕΥΘ. Βουλοίμην ἂν, ὦ Σώκρατες, ἀλλ' ὀρρωδῶ,
μὴ τοῦναντίον γένηται· ἀτεχνῶς γάρ μοι δοκεῖ ἀφ'
ἐστίας ἀρχεσθαι κακουργεῖν τὴν πόλιν, ἐπιχειρῶν ἀδι-

¹ τῶν δῆμων.

κεῖν σέ· καί μοι λέγε, τί καὶ ποιοῦντά σέ φησι δια-
φθείρειν τοὺς νέους;

B ΣΩ. Ἄτοπα, ὦ θαυμάσιε, ὡς οὕτω γ' ἀκούσαι
φησὶ γάρ με ποιητὴν εἶναι θεῶν, καὶ ὡς καινοὺς ποι-
οῦντα θεοὺς, τοὺς δ' ἀρχαίους οὐ νομίζοντα, ἐγράψατο
τούτων αὐτῶν ἔνεκα, ὥς φησιν.

ΕΥΘ. Μανθάνω, ὦ Σώκρατες· ὅτι δὴ σὺ τὸ δαι-
μόνιον φῆς σαυτῷ ἐκάστοτε γίγνεσθαι· ὡς οὖν καινο-
τομοῦντός σου περὶ τὰ θεῖα γέγραπται ταύτην τὴν γρα-
φὴν, καὶ ὡς διαβαλὼν δὴ ἔρχεται εἰς τὸ δικαστήριον,
εἰδὼς ὅτι εὐδιάβολα τὰ τοιαῦτα πρὸς τοὺς πολλοὺς.

C καὶ ἐμοῦ γάρ τοι, ὅταν τι λέγω ἐν τῇ ἐκκλησίᾳ περὶ
τῶν θείων, προλέγων αὐτοῖς τὰ μέλλοντα, καταγελῶσιν
ὡς μαινομένον· καίτοι οὐδὲν ὃ τι οὐκ ἀληθὲς εἴρηκα ὧν
προεῖπον, ἀλλ' ὅμως φθονοῦσιν ἡμῖν πᾶσι τοῖς τοιού-
τοις. ἀλλ' οὐδὲν αὐτῶν χρή φροντίζειν, ἀλλ' ὁμοσε
ἵεναι.

3 ΣΩ. ὦ φίλε Εὐθύφρων, ἀλλὰ τὸ μὲν καταγελασ-
θῆναι ἴσως οὐδὲν πρᾶγμα· Ἀθηναίοις γάρ τοι, ὡς
ἐμοὶ δοκεῖ, οὐ σφόδρα μέλει, ἂν τινα δεινὸν οἶωνται
εἶναι, μὴ μέντοι διδασκαλικὸν τῆς αὐτοῦ σοφίας· ὃν
D δ' ἂν καὶ ἄλλους οἶωνται ποιεῖν τοιούτους, θυμοῦνται, 5
εἴτ' οὖν φθόνῳ, ὡς σὺ λέγεις, εἴτε δι' ἄλλο τι.

ΕΥΘ. Τούτου οὖν περὶ ὅπως ποτὲ πρὸς ἐμὲ ἔχου-
σιν, οὐ πᾶν ἐπιθυμῶ πειραθῆναι.

ΣΩ. Ἴσως γάρ σὺ μὲν δοκεῖς σπάνιον σεαντὸν
παρέχειν καὶ διδάσκειν οὐκ ἐθέλειν τὴν σεαντοῦ σο-
φίαν· ἐγὼ δὲ φοβοῦμαι μὴ ὑπὸ φιλανθρωπίας δοκῶ
αὐτοῖς ὃ τί περ ἔχω ἐκκεχυμένως παντὶ ἀνδρὶ λέγειν,

οὐ μόνον ἄνευ μισθοῦ, ἀλλὰ καὶ προστιθεὶς ἂν ἡδέως,
 Ε εἴ τίς μου ἐθέλοι ἀκούειν. εἰ μὲν οὖν, ὃ νῦν δὴ ἔλεγον,
 μέλλοιέν μου καταγελαῖν, ὥσπερ σὺ φῆς σαυτοῦ, οὐδὲν 15
 ἂν εἴη ἀηδὲς παίζοντας καὶ γελῶντας ἐν τῷ δικαστηρίῳ
 διαγαγεῖν, εἰ δὲ σπουδάζονται, τοῦτ' ἤδη ὅπῃ¹ ἀποβή-
 σεται ἄδηλον πλὴν ὑμῖν τοῖς μάντεσιν.

ΕΥΘ. Ἀλλ' ἴσως οὐδὲν ἔσται, ὦ Σώκρατες, πρᾶγμα,
 ἀλλὰ σύ τε κατὰ νοῦν ἀγωνιεῖ τὴν δίκην, οἶμαι δὲ καὶ 20
 ἐμὲ τὴν ἐμήν.

4 ΣΩ. Ἔστι δὲ δὴ σοι, ὦ Εὐθύφρον, τίς ἡ δίκη;
 φεύγεις αὐτὴν ἢ διώκεις;

ΕΥΘ. Διώκω.

ΣΩ. Τίνα;

4 ΕΥΘ. Ὃν διώκων αὐτὸν δοκῶ μαίνεσθαι. 5

ΣΩ. Τί δέ; πετόμενόν τινα διώκεις;

ΕΥΘ. Πολλοῦ γε δεῖ πέτεσθαι, ὅς γε τυγχάνει ὦν
 εὖ μάλα πρεσβύτης.

ΣΩ. Τίς οὗτος;

ΕΥΘ. Ὁ ἐμὸς πατήρ.

ΣΩ. Ὁ σός, ὦ βέλτιστε;

ΕΥΘ. Πάνυ μὲν οὖν.

ΣΩ. Ἔστι δὲ τί τὸ ἐγκλημα καὶ τίνος ἡ δίκη;

ΕΥΘ. Φόνου, ὦ Σώκρατες.

ΣΩ. Ἡράκλεις ἢ που, ὦ Εὐθύφρον, ἀγνοεῖται 15
 ὑπὸ τῶν πολλῶν ὅπῃ ποτὲ ὀρθῶς ἔχει. οὐ γὰρ οἶμαί
 Β γε τοῦ ἐπιτυχόντος ὀρθῶς αὐτὸ πράξαι, ἀλλὰ πόρρω
 που ἤδη σοφίας ἐλαύνοντος.

¹ ὅποι, ὅπου.

ΕΥΘ. Πόρρω μέντοι νῆ Δί', ὦ Σώκρατες.

ΣΩ. Ἐστί δὲ τῶν οἰκείων τις ὁ τεθνεὺς ὑπὸ τοῦ σου πατρός; ἢ δῆλα δὴ· οὐ γὰρ ἂν πού γε ὑπὲρ ἄλλοτρίου ἐπεξήεισθα φόνου αὐτῷ.

ΕΥΘ. Γελοῖον, ὦ Σώκρατες, ὅτι οἷε τι διαφέρειν, εἴτε ἄλλότριος εἴτε οἰκείος ὁ τεθνεὺς, ἀλλ' οὐ τοῦτο μόνον δεῖν φυλάττειν, εἴτε ἐν δίκῃ ἔκτεινεν ὁ κτείνας 25 εἴτε μή, καὶ εἰ μὲν ἐν δίκῃ, ἔῃν, εἰ δὲ μή, ἐπεξιέναι, εἰάν περ ὁ κτείνας συνέστιός σοι καὶ ὁμοτράπεζος ἦ. Οἷσον γὰρ τὸ μίasma γίγνεται, εἰάν ξυνῆς τῷ τοιούτῳ ξυνειδῶς καὶ μὴ ἀφοσιοῖς σεαυτόν τε καὶ ἐκείνον τῇ δίκῃ ἐπεξιῶν. ἐπεὶ ὁ γε ἀποθανὼν πελάτης τις ἦν ἐμός, 30 καὶ ὡς ἐγεωργοῦμεν ἐν τῇ Νάξῳ, ἐθήτευν ἐκεῖ παρ' ἡμῖν· παροινήσας οὖν καὶ ὀργισθεὶς τῶν οἰκετῶν τινὲ τῶν ἡμετέρων ἀποσφάττει αὐτόν· ὁ οὖν πατήρ ξυνδήσας τοὺς πόδας καὶ τὰς χεῖρας αὐτοῦ, καταβαλὼν εἰς τάφρον τινά, πέμπει δεῦρο ἄνδρα πευσόμενον τοῦ ἐξη- 35 γητοῦ ὃ τι χρὴ¹ ποιεῖν. ἐν δὲ τούτῳ τῷ χρόνῳ τοῦ δεδεμένου ὠλιγῶρει τε καὶ ἡμέλει ὡς ἀνδροφόνου καὶ οὐδὲν δὴν πρᾶγμα, εἰ καὶ ἀποθάνοι· ὅπερ οὖν καὶ ἔπαθεν. ὑπὸ γὰρ λιμοῦ καὶ ῥίγους καὶ τῶν δεσμῶν ἀποθνήσκει πρὶν τὸν ἄγγελον παρὰ τοῦ ἐξηγητοῦ ἀφικέσθαι. ταῦτα δὴ 40 οὖν καὶ ἀγανακτεῖ ὃ τε πατήρ καὶ οἱ ἄλλοι οἰκεῖοι, ὅτι ἐγὼ ὑπὲρ τοῦ ἀνδροφόνου τῷ πατρὶ φόνου ἐπεξέρχομαι, οὔτε ἀποκτείναντι, ὡς φασιν ἐκείνοι, οὔτ' εἰ ὃ τι μάλιστα¹ ἀπέκτεινεν, ἀνδροφόνου γε ὄντος τοῦ ἀποθανόντος, οὐ δεῖν φροντίζειν ὑπὲρ τοῦ τοιούτου· ἀνόσιον γὰρ 45

¹ χρειή.

Ε εἶναι τὸ υἱὸν πατρὶ φόνον ἐπεξίεναι· κακῶς εἰδότες, ὦ Σώκρατες, τὸ θεῖον ὡς ἔχει τοῦ ὀσίου τε πέρι καὶ τοῦ ἀνοσίου.

ΣΩ. Σὺ δὲ δὴ πρὸς Διός, ὦ Εὐθύφρων, οὕτωςι ἀκριβῶς οἶε ἐπίστασθαι περὶ τῶν θείων, ὅπη ἔχει, καὶ 50 τῶν ὀσίων τε καὶ ἀνοσίων, ὥστε τούτων οὕτω πραχθέντων, ὡς σὺ λέγεις, οὐ φοβεῖ δικάζομενος τῷ πατρί, ὅπως μὴ αὐτὸν ἀνόσιον πρᾶγμα τυγχάνης πράττων;

ΕΥΘ. Οὐδὲν γὰρ ἂν μου ὄφελος εἴη, ὦ Σώκρατες, 5 οὐδὲ τῷ ἂν διαφέρει Εὐθύφρων τῶν πολλῶν ἀνθρώπων, εἰ μὴ τὰ τοιαῦτα πάντα ἀκριβῶς εἰδείην.

5 ΣΩ. Ἄρ' οὖν μοι, ὦ θαυμάσιε Εὐθύφρων, κρᾶτιστόν ἐστι μαθητῇ σῷ γενέσθαι καὶ πρὸ τῆς γραφῆς τῆς πρὸς Μέλητον αὐτὰ ταῦτα προκαλεῖσθαι αὐτὸν λέγοντα, ὅτι ἔγωγε καὶ ἐν τῷ ἔμπροσθεν χρόνῳ τὰ θεῖα περὶ πολλοῦ ἐποιούμην εἰδέναι, καὶ νῦν ἐπειδὴ με ἐκεῖ- 5 νος αὐτοσχεδιάζοντά φησι καὶ καινοτομοῦντα περὶ τῶν θείων ἐξαμαρτάνειν, μαθητῆς δὴ γέγονα σός· καὶ εἰ μὲν, ὦ Μέλητε, φαίην ἂν, Εὐθύφρονα ὁμολογεῖς σοφὸν εἶναι 10 Β τὰ τοιαῦτα καὶ ὀρθῶς νομίζειν, καὶ ἐμὲ ἡγοῦ καὶ μὴ δικάζον· εἰ δὲ μὴ, ἐκείνῳ τῷ διδασκάλῳ λάχε δίκην πρότερον ἢ ἐμοί, ὡς τοὺς πρεσβυτέρους διαφθείροντι, ἐμέ τε καὶ τὸν αὐτοῦ πατέρα, ἐμὲ μὲν διδάσκοντι, ἐκείνον δὲ νουθετοῦντί τε καὶ κολάζοντι· καὶ εἰ μὴ μοι πείθηται μηδ' ἀφίη τῆς δίκης ἢ ἀντ' ἐμοῦ γράφηται σέ, αὐτὰ ταῦτα λέγειν ἐν τῷ δικαστηρίῳ ἂν προῦκα- 15 λούμην αὐτόν.

ΕΥΘ. Ναὶ μὰ Δί', ὦ Σώκρατες, εἰ ἄρα με ἐπιχει- 10 ρήσεις γράφεσθαι, εὖρομι' ἂν, ὡς οἶμαι, ὅπη σαθρός

ἐστι, καὶ πολὺ ἂν ἡμῖν πρότερον περὶ ἐκείνου λόγος
γένοιτο¹ ἐν τῷ δικαστηρίῳ ἢ περὶ ἐμοῦ. 20

ΣΩ. Καὶ ἐγὼ τοι, ὦ φίλε ἐταῖρε, ταῦτα γινώσκων
μαθητῆς ἐπιθυμῶ γενέσθαι σός, εἰδὼς ὅτι καὶ ἄλλος
πού τις καὶ ὁ Μέλητος οὗτος σὲ μὲν οὐδὲ δοκεῖ ὀρᾶν,
ἐμὲ δὲ οὕτως ὀξέως καὶ ῥαδίως κατεῖδεν, ὥστε ἀσεβείας
ἐγράψατο. νῦν οὖν πρὸς Διὸς λέγε μοι, ὃ νῦν δὴ 25
σαφῶς εἰδέναι δισχυρίζου· ποῖόν τι τὸ εὐσεβὲς φῆς
εἶναι καὶ τὸ ἀσεβὲς καὶ περὶ φόνου καὶ περὶ τῶν
D ἄλλων; ἢ οὐ ταυτόν ἐστιν ἐν πάσῃ πράξει τὸ ὅσιον
αὐτὸ αὐτῷ, καὶ τὸ ἀνόσιον αὐτοῦ μὲν ὀσίου παντὸς
ἐναντίον, αὐτὸ δὲ αὐτῷ ὅμοιον καὶ ἔχον μίαν τινα ἰδέαν 30
κατὰ τὴν ἀνοσιότητα πᾶν ὃ τί περ ἂν μέλλῃ ἀνόσιον
εἶναι;

ΕΥΘ. Πάντως δήπου, ὦ Σώκρατες.

6 ΣΩ. Λέγε δὴ, τί φῆς εἶναι τὸ ὅσιον καὶ τὸ ἀνό-
σιον;

ΕΥΘ. Λέγω τοίνυν, ὅτι τὸ μὲν ὀσιόν ἐστιν ὅπερ
ἐγὼ νῦν ποιῶ, τῷ ἀδικοῦντι ἢ περὶ φόνους ἢ περὶ ἱερῶν
κλοπὰς ἢ τι ἄλλο τῶν τοιούτων ἐξαμαρτάνοντι ἐπεξ- 5
ιέναι, εἴαν τε πατήρ ὢν τυγχάνῃ εἴαν τε μήτηρ εἴαν τε
E ἄλλος ὅστισούν, τὸ δὲ μὴ ἐπεξιέναι ἀνόσιον· ἐπεὶ ὦ
Σώκρατες, θέασαι, ὡς μέγα σοι ἐρῶ τεκμήριον τοῦ
νόμου ὅτι οὕτως ἔχει, ὃ καὶ ἄλλοις ἤδη εἶπον, ὅτι ταῦτα
ὀρθῶς ἂν εἴη οὕτω γινόμενα, μὴ ἐπιτρέπῃν τῷ ἀσε- 10
βοῦντι μῆδ' ἂν ὅστισούν τυγχάνῃ ὢν· αὐτοὶ γὰρ οἱ
ἄνθρωποι τυγχάνουσι νομίζοντες τὸν Δία τῶν θεῶν

¹ ἐγένετο.

ἄριστον καὶ δίκαιώτατον, καὶ τοῦτον ὁμολογοῦσι τὸν
6 αὐτοῦ πατέρα δῆσαι, ὅτι τοὺς υἱεῖς κατέπινεν οὐκ ἐν
δίκη, κἀκεῖνόν γε αὖ τὸν αὐτοῦ πατέρα ἐκτεμεῖν δι' 15
ἕτερα τοιαῦτα· ἐμοὶ δὲ χαλεπαίνουσιν, ὅτι τῷ πατρὶ
ἐπεξέρχομαι ἀδικοῦντι, καὶ οὕτως αὐτοὶ αὐτοῖς τὰ ἐναν-
τία λέγουσι περὶ τε τῶν θεῶν καὶ περὶ ἐμοῦ.

ΣΩ. Ἄρά γε, ὦ Εὐθύφρον, τοῦτ' ἐστίν, οὐ ἕνεκα
τὴν γραφὴν φεύγω, ὅτι τὰ τοιαῦτα ἐπειδὴν τις περὶ 20
τῶν θεῶν λέγῃ, δυσχερῶς πως ἀποδέχομαι; δι' ἃ δὴ,
ὡς ἔοικε, φήσῃ τίς με ἐξαμαρτάνειν. νῦν οὖν εἰ καὶ
B σοὶ ταῦτα ξυνδοκεῖ τῷ εὐ εἰδοτί περὶ τῶν τοιούτων,
ἀνάγκη δὴ, ὡς ἔοικε, καὶ ἡμῖν ξυγχωρεῖν. τί γὰρ καὶ
φήσομεν, οἳ γε αὐτοὶ ὁμολογοῦμεν περὶ αὐτῶν μηδὲν 25
εἰδέναι; ἀλλὰ μοι εἰπὲ πρὸς Φιλίου, σὺ ὡς ἀληθῶς
ἡγεῖ ταῦτα οὕτω γεγονέναι;

ΕΥΘ. Καὶ ἔτι γε τούτων θαυμασιώτερα, ὦ Σώ-
κρατες, ἃ οἱ πολλοὶ οὐκ ἴσασιν.

ΣΩ. Καὶ πόλεμον ἄρα ἡγεῖ σὺ εἶναι τῷ ὄντι ἐν 30
τοῖς θεοῖς πρὸς ἀλλήλους, καὶ ἔχθρας γε δεινὰς καὶ
μάχας καὶ ἄλλα τοιαῦτα πολλά, οἷα λέγεται τε ὑπὸ τῶν
C ποιητῶν, καὶ ὑπὸ τῶν ἀγαθῶν γραφέων τά τε ἄλλα
ἱερὰ ἡμῖν καταπεποικιλται, καὶ δὴ καὶ τοῖς μεγάλοις
Παναθηναίοις ὁ πέπλος μεστὸς τῶν τοιούτων ποικιλμά- 35
των ἀνάγεται εἰς τὴν ἀκρόπολιν; ταῦτ' ἀληθῆ φῶμεν
εἶναι, ὦ Εὐθύφρον;

ΕΥΘ. Μὴ μόνα γε, ὦ Σώκρατες· ἀλλ' ὅπερ ἄρτι
εἶπον, καὶ ἄλλα σοι ἐγὼ πολλά, ἐάνπερ βούλῃ, περὶ
τῶν θείων διηγῆσθαι, ἃ σὺ ἀκούων εὐ οἶδ' ὅτι ἐκπλα- 40
γησει.

7 ΣΩ Οὐκ ἂν θαυμάζοιμι ἀλλὰ τὰῦτα μὲν μοι
 εἰσαυθίς ἐπὶ σχολῆς διηγήσει· νυνὶ δέ, ὅπερ ἄρτι σε
 D ἡρόμην, πειρῶ σαφέστερον εἰπεῖν. οὐ γάρ με, ὦ ἑταῖρε,
 τὸ πρότερον ἱκανῶς ἐδίδαξας ἐρωτήσαντα τὸ ὅσιον, ὃ τί
 ποτ' εἴη, ἀλλὰ μοι εἶπες, ὅτι τοῦτο τυγχάνει ὅσιον ὄν, 5
 ὃ σὺ νῦν ποιεῖς, φόνου ἐπεξιὼν τῷ πατρί.

ΕΥΘ. Καὶ ἀληθὴ γέ ἐλεγον, ὦ Σώκρατες.

ΣΩ. Ἴσως. ἀλλὰ γάρ, ὦ Εὐθύφρων, καὶ ἄλλα
 πολλὰ φῆς εἶναι ὅσια.

ΕΥΘ. Καὶ γὰρ ἔστιν¹.

10

ΣΩ. Μέμνησαι οὖν, ὅτι οὐ τοῦτό σοι διεκελευόμην,
 ἐν τι ἢ δύο με διδάξαι τῶν πολλῶν ὁσίων, ἀλλ' ἐκείνο
 αὐτὸ τὸ εἶδος, ὃ πάντα τὰ ὅσια ὁσιά ἐστιν; ἔφησθα
 γάρ πον μὴ ἰδέα τά τε ἀνόσια ἀνόσια εἶναι καὶ τὰ ὅσια
 ὅσια· ἢ οὐ μνημονεύεις; 15

ΕΥΘ. Ἐγώ γε.

E ΣΩ. Ταύτην τοίνυν με αὐτὴν διδάξον τὴν ἰδέαν,
 τίς ποτέ ἐστιν, ἵνα εἰς ἐκείνην ἀποβλέπων καὶ χρώμενος
 αὐτῇ παραδείγματι, ὃ μὲν ἂν τοιοῦτον ᾗ, ὣν ἂν ἢ σὺ ἢ
 ἄλλος τις πράττη, φῶ ὅσιον εἶναι, ὃ δ' ἂν μὴ τοιοῦτον, 20
 μὴ φῶ.

ΕΥΘ. Ἄλλ' εἰ οὕτω βούλεις, ὦ Σώκρατες, καὶ οὕτω
 σοι φράσω.

ΣΩ. Ἀλλὰ μὴν βούλομαί γε.

ΕΥΘ. Ἔστι τοίνυν τὸ μὲν τοῖς θεοῖς προσφιλὲς 25
 7 ὅσιον, τὸ δὲ μὴ προσφιλὲς ἀνόσιον.

ΣΩ. Παγκάλως, ὦ Εὐθύφρων, καὶ ὥς ἐγὼ ἐξήτουν

¹ ὅσια.

ἀποκρίνασθαι σε, οὕτω νῦν ἀπεκρίνω. εἰ μὲντόι ἀληθώς, τοῦτο οὕτω οἶδα, ἀλλὰ σὺ δῆλον ὅτι ἐπεκδιδάξεις ὥς ἐστιν ἀληθὴ ἃ λέγεις.

30

ΕΥΘ. Πάνυ μὲν οὖν.

- 8 ΣΩ. Φέρε δὴ, ἐπισκεψώμεθα, τί λέγομεν. τὸ μὲν θεοφιλές τε καὶ ὁ θεοφιλῆς ἄνθρωπος ὅσιος, τὸ δὲ θεομισὲς καὶ ὁ θεομισῆς ἀνόσιος· οὐ ταυτὸν δ' ἐστίν, ἀλλὰ τὸ ἐναντιώτατον τὸ ὅσιον τῷ ἀνοσίῳ· οὐχ οὕτως;

ΕΥΘ. Οὕτω μὲν οὖν.

5

ΣΩ. Καὶ εὖ γε φαίνεται εἰρησθαι.

- B ΕΥΘ. Δοκῶ, ὦ Σώκρατες· εἴρηται γάρ.

ΣΩ. Οὐκοῦν καὶ ὅτι στασιάζουσιν οἱ θεοί, ὦ Εὐθύφρον, καὶ διαφέρονται ἀλλήλοις καὶ ἔχθρα ἐστὶν ἐν αὐτοῖς πρὸς ἀλλήλους, καὶ τοῦτο εἴρηται;

10

ΕΥΘ. Εἴρηται γάρ.

- ΣΩ. Ἐχθραν δὲ καὶ ὀργάς, ὦ ἄριστε, ἡ περὶ τίνων διαφορὰ ποιεῖ; ὧδε δὲ σκοπῶμεν. ἄρ' ἂν εἰ διαφεροίμεθα ἐγώ τε καὶ σὺ περὶ ἀριθμοῦ, ὁπότερα πλείω, ἡ περὶ τούτων διαφορὰ ἐχθροὺς ἂν ἡμᾶς ποιοῖ καὶ ὀργίζεσθαι ἀλλήλοις, ἡ ἐπὶ λογισμὸν ἐλθόντες περὶ γε τῶν τοιούτων ταχὺ ἂν ἀπαλλαγείμεν;

ΕΥΘ. Πάνυ γε.

ΣΩ. Οὐκοῦν καὶ περὶ τοῦ μείζονος καὶ ἐλάττονος εἰ διαφεροίμεθα, ἐπὶ τὸ μετρεῖν ἐλθόντες ταχὺ πανταίμεθ' ἂν τῆς διαφορᾶς;

ΕΥΘ. Ἔστι ταῦτα.

ΣΩ. Καὶ ἐπὶ γε τὸ ἰστάναι ἐλθόντες, ὥς ἐγῶμαι, περὶ τοῦ βαρυτέρου τε καὶ κουφοτέρου διακριθεῖμεν ἂν;

ΕΥΘ. Πῶς γὰρ οὐ;

25

ΣΩ. Περὶ τίνος δὲ δὴ διενεχθέντες καὶ ἐπὶ τίνα κρίσιν οὐ δυνάμενοι ἀφικέσθαι ἐχθροὶ τε ἂν ἀλλήλοις εἶμεν καὶ ὀργιζοίμεθα; ἴσως οὐ πρόχειρόν σοί ἐστιν, D ἄλλ' ἐμοῦ λέγοντος σκόπει, εἰ τάδ' ἐστὶ τό τε δίκαιον καὶ τὸ ἄδικον καὶ καλὸν καὶ αἰσχρὸν καὶ ἀγαθὸν καὶ 30 κακόν. ἄρ' οὐ ταῦτά ἐστι, περὶ ὧν διενεχθέντες καὶ οὐ δυνάμενοι ἐπὶ ἱκανὴν κρίσιν αὐτῶν ἔλθειν ἐχθροὶ ἀλλήλοις γιγνόμεθα, ὅταν γιγνώμεθα, καὶ ἐγὼ καὶ σὺ καὶ οἱ ἄλλοι ἄνθρωποι πάντες;

ΕΥΘ. Ἄλλ' ἐστὶν αὕτη ἡ διαφορά, ὦ Σώκρατες, 35 καὶ περὶ τούτων.

ΣΩ. Τί δέ; οἱ θεοί, ὦ Εὐθύφρων, οὐκ εἴπερ τι διαφέρονται, διὰ ταῦτα διαφέρουσιν' ἂν;

ΕΥΘ. Πολλὴ ἀνάγκη.

K ΣΩ. Καὶ τῶν θεῶν ἄρα, ὦ γενναῖε Εὐθύφρων, 40 ἄλλοι ἄλλα δίκαια ἡγοῦνται κατὰ τὸν σὸν λόγον, καὶ καλὰ καὶ αἰσχροὶ καὶ ἀγαθὰ καὶ κακά· οὐ γὰρ ἂν που ἐστασίαζον ἀλλήλοις, εἰ μὴ περὶ τούτων διεφέροντο· ἢ γάρ;

ΕΥΘ. Ὅρθῳς λέγεις. 45

ΣΩ. Οὐκοῦν ἅπερ καλὰ ἡγοῦνται ἕκαστοι καὶ ἀγαθὰ καὶ δίκαια, ταῦτα καὶ φιλοῦσι, τὰ δὲ ἐναντία τούτων μισοῦσιν;

ΕΥΘ. Πάνν γε.

ΣΩ. Ταῦτά δέ γε, ὡς σὺ φῆς, οἱ μὲν δίκαια ἡγοῦν- 50 ται, οἱ δὲ ἄδικα· περὶ ᾧ καὶ ἀμφισβητοῦντες στασιάζ- 8 ζονσί τε καὶ πολεμοῦσιν ἀλλήλοις· ἄρ' οὐχ οὕτως;

ΕΥΘ. Οὕτως.

ΣΩ. Ταῦτά ἄρα, ὡς ἔοικε, μισεῖται τε ὑπὸ τῶν

θεῶν καὶ φιλεῖται, καὶ θεομισῇ τε καὶ θεοφιλῇ ταῦτ' 35
 ἂν εἴη.

ΕΥΘ. Ἔοικεν.

ΣΩ. Καὶ ὅσια ἄρα καὶ ἀνόσια τὰ αὐτὰ ἂν εἴη, ὃ
 Εὐθύφρον, τούτῳ τῷ λόγῳ.

ΕΥΘ. Κινδυνεύει.

9 ΣΩ. Οὐκ ἄρα ὁ ἡρόμην ἀπεκρίνω, ὃ θαυμάσιε.
 οὐ γὰρ τοῦτό γε ἡρώτων, ὃ τυγχάνει ταῦτόν δν ὁσιόν τε
 καὶ ἀνόσιον· ὃ δ' ἂν θεοφιλὲς ᾦ, καὶ θεομισὲς ἔστιν, ὡς
 ἔοικεν. ὥστε, ὃ Εὐθύφρον, ὃ σὺ νῦν ποιεῖς τὸν πατέρα
 B κολάζων, οὐδὲν θαυμαστόν, εἰ τοῦτο δρῶν τῷ μὲν Διὶ 5
 προσφιλὲς ποιεῖς, τῷ δὲ Κρόνῳ καὶ τῷ Οὐρανῷ ἐχθρόν,
 καὶ τῷ μὲν Ἡφαίστῳ φίλον, τῇ δὲ Ἥρᾳ ἐχθρόν· καὶ
 εἴ τις ἄλλος τῶν θεῶν ἕτερος ἐτέρῳ διαφέρεται περὶ
 αὐτοῦ, καὶ ἐκείνοις κατὰ ταυτά.

ΕΥΘ. Ἄλλ' οἶμαι, ὃ Σώκρατες, περὶ γε τούτου 10
 τῶν θεῶν οὐδένα ἕτερον ἐτέρῳ διαφέρεσθαι, ὡς οὐ δεῖ
 δίκην διδόναι ἐκείνον, ὃς ἂν ἀδίκως τινὰ ἀποκτείνῃ.

ΣΩ. Τί δέ; ἀνθρώπων, ὃ Εὐθύφρον, ἤδη τινὸς
 C ἤκουσας ἀμφισβητοῦντος, ὡς τὸν ἀδίκως ἀποκτείναντα
 ἢ ἄλλο ἀδίκως ποιοῦντα ὅτιοῦν οὐ δεῖ δίκην διδόναι; 15

ΕΥΘ. Οὐδὲν μὲν οὖν παύονται ταῦτ' ἀμφισβη-
 τοῦντες καὶ ἄλλοθι καὶ ἐν τοῖς δικαστηρίοις. ἀδικοῦν-
 τες γὰρ πάμπολλα πάντα ποιοῦσι καὶ λέγουσι φεύγον-
 τες τὴν δίκην.

ΣΩ. Ἡ καὶ ὁμολογοῦσιν, ὃ Εὐθύφρον, ἀδικεῖν, 20
 καὶ ὁμολογοῦντες ὁμῶς οὐ δεῖν φασὶ σφᾶς διδόναι
 δίκην;

ΕΥΘ. Οὐδαμῶς τοῦτό γε.

ΣΩ. Οὐκ ἄρα πᾶν γε ποιοῦσι καὶ λέγουσι. τοῦτο γάρ, οἶμαι, οὐ τολμῶσι λέγειν οὐδ' ἀμφισβητεῖν, ὥς 25 οὐχί, εἴπερ ἀδικοῦσί γε, δοτέον δίκην· ἀλλ', οἶμαι, οὐ φασιν ἀδικεῖν. ἦ γάρ;

D ΕΥΘ. Ἀληθῇ λέγεις.

ΣΩ. Οὐκ ἄρα ἐκεῖνό γε ἀμφισβητοῦσιν, ὥς οὐ τὸν ἀδικοῦντα δεῖ διδόναι δίκην· ἀλλ' ἐκείνο ἴσως ἀμ- 30 φισβητοῦσι, τὸ τίς ἐστιν ὁ ἀδικῶν καὶ τί δρῶν καὶ πότε.

ΕΥΘ. Ἀληθῇ λέγεις.

ΣΩ. Οὐκοῦν αὐτά γε ταῦτα καὶ οἱ θεοὶ πεπόνθα-
σιν, εἴπερ στασιάζουσι περὶ τῶν δικαίων καὶ ἀδίκων,
ὥς ὁ σὸς λόγος, καὶ οἱ μὲν φασιν ἀλλήλους ἀδικεῖν, οἱ 35
δὲ οὐ φασιν; ἐπεὶ ἐκεῖνό γε δῆπον, ὃ θαυμάσιε, οὐδεὶς
E οὔτε θεῶν οὔτε ἀνθρώπων τολμᾷ λέγειν, ὥς οὐ τῷ γε
ἀδικοῦντι δοτέον δίκην.

ΕΥΘ. Ναί, τοῦτο μὲν ἀληθὲς λέγεις, ὦ Σώκρατες,
τό γε κεφάλαιον. 40

ΣΩ. Ἀλλ' ἑκαστόν γε, οἶμαι, ὃ Εὐθύφρων, τῶν
πραχθέντων ἀμφισβητοῦσιν οἱ ἀμφισβητοῦντες, καὶ
ἄνθρωποι καὶ θεοί, εἴπερ ἀμφισβητοῦσι θεοί· πράξεώς
τινος πέρι διαφερόμενοι οἱ μὲν δικαίως φασὶν αὐτὴν
πεπράχθαι, οἱ δὲ ἀδίκως· ἄρ' οὐχ οὕτως; 45

ΕΥΘ. Πάνυ γε.

10 ΣΩ. Ἴθι νῦν, ὃ φίλε Εὐθύφρων, δίδαξον καὶ ἐμέ,
9 ἵνα σοφώτερος γένωμαι, τί σοι τεκμήριόν ἐστιν, ὥς
πάντες θεοὶ ἡγοῦνται ἐκείνον ἀδίκως τεθνάναι, ὃς ἂν
θητεῦν ἀνδροφόνος γενόμενος, ξυνδεθεὶς ὑπὸ τοῦ δεσ-
πότου τοῦ ἀποθανόντος, φθάσῃ τελευτήσας διὰ τὰ 5
δεσμά, πρὶν τὸν ξυνδήσαντα παρὰ τῶν ἐξηγητῶν περὶ

ἄριστον καὶ δίκαιώτατον, καὶ τοῦτον ὁμολογοῦσι τὸν
 6 αὐτοῦ πατέρα δῆσαι, ὅτι τοὺς υἱεῖς κατέπινεν οὐκ ἐν
 δίκη, κάκεῖνόν γε αὐτὸν αὐτοῦ πατέρα ἐκτεμεῖν δι' 15
 ἕτερα τοιαῦτα· ἐμοὶ δὲ χαλεπαίνουσιν, ὅτι τῷ πατρὶ
 ἐπεξέρχομαι ἀδικοῦντι, καὶ οὕτως αὐτοὶ αὐτοῖς τὰ ἐναν-
 τία λέγουσι περὶ τε τῶν θεῶν καὶ περὶ ἐμοῦ.

ΣΩ. Ἄρα γε, ὦ Εὐθύφρον, τοῦτ' ἐστίν, οὐ ἕνεκα
 τὴν γραφὴν φεύγω, ὅτι τὰ τοιαῦτα ἐπειδὴν τις περὶ 20
 τῶν θεῶν λέγῃ, δυσχερῶς πως ἀποδέχομαι; δι' ἃ δὴ,
 ὡς ἔοικε, φήσῃ τίς με ἐξαμαρτάνειν. νῦν οὖν εἰ καὶ
 Β σοὶ ταῦτα ξυνδοκεῖ τῷ εὐ εἰδότι περὶ τῶν τοιούτων,
 ἀνάγκη δὴ, ὡς ἔοικε, καὶ ἡμῖν ξυγχωρεῖν. τί γὰρ καὶ
 φήσομεν, οἳ γε αὐτοὶ ὁμολογοῦμεν περὶ αὐτῶν μηδὲν 25
 εἰδέναι; ἀλλὰ μοι εἰπέ πρὸς Φιλίου, σὺ ὡς ἀληθῶς
 ἡγεῖ ταῦτα οὕτω γεγονέναι;

ΕΥΘ. Καὶ ἔτι γε τούτων θαυμασιώτερα, ὦ Σώ-
 κρατες, ἃ οἱ πολλοὶ οὐκ ἴσασιν.

ΣΩ. Καὶ πόλεμον ἄρα ἡγεῖ σὺ εἶναι τῷ ὄντι ἐν 30
 τοῖς θεοῖς πρὸς ἀλλήλους, καὶ ἔχθρας γε δεινὰς καὶ
 μάχας καὶ ἄλλα τοιαῦτα πολλά, οἷα λέγεται τε ὑπὸ τῶν
 C ποιητῶν, καὶ ὑπὸ τῶν ἀγαθῶν γραφέων τά τε ἄλλα
 ἱερὰ ἡμῖν καταπεφοίκιλται, καὶ δὴ καὶ τοῖς μεγάλοις
 Παναθηναίοις ὁ πέπλος μεστὸς τῶν τοιούτων ποικιλμά- 35
 των ἀνάγεται εἰς τὴν ἀκρόπολιν; ταῦτ' ἀληθῆ φῶμεν
 εἶναι, ὦ Εὐθύφρον;

ΕΥΘ. Μὴ μόνα γε, ὦ Σώκρατες· ἀλλ' ὅπερ ἄρτι
 εἶπον, καὶ ἄλλα σοι ἐγὼ πολλά, ἕανπερ βούλῃ, περὶ
 τῶν θείων διηγῆσομαι, ἃ σὺ ἀκούων εὖ οἶδ' ὅτι ἐκπλα- 40
 γησεί.

ἀρ' οὕτω βούλει ἡμῖν ὠρίσθαι νῦν περὶ τοῦ ὁσίου καὶ 15
τοῦ ἀνοσίου;

ΕΥΘ. Τί γὰρ κωλύει, ὦ Σώκρατες;

ΣΩ. Οὐδὲν ἐμέ γε, ὦ Εὐθύφρον, ἀλλὰ σὺ δὴ τὸ
σὸν σκόπει, εἰ τοῦτο ὑποθέμενος οὕτω ῥᾶστά με διδάξεις
ὁ ὑπέσχου. 20

Ε ΕΥΘ. Ἄλλ' ἔγωγε φαίην ἂν τοῦτο εἶναι τὸ ὅσιον,
ὁ ἂν πάντες οἱ θεοὶ φιλῶσι, καὶ τὸ ἐναντίον, ὁ ἂν
πάντες οἱ θεοὶ μισῶσιν, ἀνόσιον.

ΣΩ. Οὐκοῦν ἐπισκοπῶμεν αὐτὸ τοῦτο, ὦ Εὐθύφρον,
εἰ καλῶς λέγεται, ἢ ἐῷμεν, καὶ οὕτως ἡμῶν τε αὐτῶν 25
ἀποδεχόμεθα καὶ τῶν ἄλλων, ἐὰν μόνον φῇ τίς τι ἔχειν
οὕτω, συγχωροῦντες ἔχειν; ἢ σκεπτέον τί λέγει ὁ λέγων;

ΕΥΘ. Σκεπτέον· οἶμαι μέντοι ἔγωγε τοῦτο νυνὶ
καλῶς λέγεσθαι.

12 ΣΩ. Τάχ', ὦ ἡγαθέ, βέλτιον εἰσόμεθα. ἐννόησον
10 γὰρ τὸ τοιόνδε· ἄρα τὸ ὅσιον, ὅτι ὁσιόν ἐστι, φιλεῖται
ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται, ὁσιόν ἐστιν;

ΕΥΘ. Οὐκ οἶδ' ὁ τι λέγεις, ὦ Σώκρατες.

ΣΩ. Ἄλλ' ἐγὼ πειράσομαι σαφέστερον φράσαι 3
λέγομέν τι φερόμενον καὶ φέρον, καὶ ἀγόμενον καὶ
ἄγον, καὶ ὀρώμενον καὶ ὀρῶν· καὶ πάντα τὰ τοιαῦτα
μανθάνεις ὅτι ἕτερα ἀλλήλων ἐστὶ καὶ ἡ ἕτερα.

ΕΥΘ. Ἐργαγέ μοι δοκῶ μανθάνειν.

ΣΩ. Οὐκοῦν καὶ φιλούμενόν τί ἐστι, καὶ τούτου 10
ἕτερον τὸ φιλοῦν;

ΕΥΘ. Πῶς γὰρ οὐ;

Β ΣΩ. Λέγε δὴ μοι, πότερον τὸ φερόμενον, διότι
φέρεται, φερόμενόν ἐστιν, ἢ δι' ἄλλο τι;

ΕΥΘ. Οὐκ, ἀλλὰ διὰ τοῦτο.

15

ΣΩ. Καὶ τὸ ἀγόμενον δὴ, διότι ἄγεται, καὶ τὸ
ὀρώμενον, διότι ὀράται;

ΕΥΘ. Πάνυ γε

ΣΩ. Οὐκ ἄρα διότι ὁρώμενόν ἐστι, διὰ τοῦτο ὁρά-
ται, ἀλλὰ τοῦναντίον διότι ὁράται, διὰ τοῦτο ὁρώμενον· 20
οὐδὲ διότι ἀγόμενόν ἐστι, διὰ τοῦτο ἄγεται, ἀλλὰ διότι
ἄγεται, διὰ τοῦτο ἀγόμενον· οὐδὲ διότι φερόμενον, φέ-
ρεται, ἀλλὰ διότι φέρεται, φερόμενον. ἄρα κατάδηλον,
ὦ Εὐθύφρων, ὃ βούλομαι λέγειν; βούλομαι δὲ τόδε,
C ὅτι, εἴ τι γίνεταί ἢ τι πάσχει τι, οὐχ ὅτι γιγνόμενόν 25
ἐστι, γίγνεται, ἀλλ' ὅτι γίγνεται, γιγνόμενόν ἐστιν· οὐδ'
ὅτι πάσχον ἐστί, πάσχει, ἀλλ' ὅτι πάσχει, πάσχον
ἐστίν· ἢ οὐ ξυγχωρεῖς οὕτως;

EY®. Έγω γέ.

ΣΩ. Οὐκοῦν καὶ τὸ φιλούμενον ἢ γιγνόμενόν τί ἐστιν ἢ πάσχον τι ὑπὸ του;

ΕΥΘ. Πάνυ γε.

ΣΩ. Καὶ τοῦτο ἄρα οὕτως ἔχει, ὥσπερ τὰ πρό-
τερα· οὐχ ὅτι φιλούμενόν ἐστι, φιλεῖται ὑπὸ ὧν φιλεῖ-
ται, ἀλλ' ὅτι φιλεῖται, φιλούμενον ;

35

ΕΥΘ. Ἀνάγκη.

D ΣΩ. Τί δὴ οὖν λέγομεν περὶ τοῦ ὁσίου, ὦ Εὐθύ-
φρον; ἄλλο τι φιλεῖται ὑπὸ τῶν θεῶν πάντων, ὡς ὁ
σοὺς λόγος;

EY®. Naí

ΣΩ. Ἄρα διὰ τοῦτο, ὅτι ὁσιόν ἐστιν, ἢ δι' ἄλλο τι;

40

ΕΥΘ. Οὐκ, ἀλλὰ διὰ τοῦτο.

ΣΩ. Διότι ἄρα ὁσιόν ἐστι, φιλεῖται, ἀλλ' οὐχ ὅτι φιλεῖται, διὰ τοῦτο ὁσιόν ἐστιν;

ΕΥΘ. Ἔοικεν.

43

ΣΩ. Ἀλλὰ μὲν δὴ διότι γε φιλεῖται ὑπὸ θεῶν, φιλούμενόν ἐστι καὶ θεοφιλὲς τὸ θεοφιλές.

ΕΥΘ. Πῶς γὰρ οὐ;

ΣΩ. Οὐκ ἄρα τὸ θεοφιλὲς ὁσιόν ἐστιν, ὃ Εὐθύφρον, οὐδὲ τὸ ὁσιον θεοφιλές, ὡς σὺ λέγεις, ἀλλ' ἕτερον 50 τοῦτο τούτου.

ΕΥΘ. Πῶς δὴ, ὦ Σώκратες;

ΣΩ. Ὅτι ὁμολογοῦμεν τὸ μὲν ὁσιον διὰ τοῦτο φιλεῖσθαι, ὅτι ὁσιόν ἐστιν, ἀλλ' οὐ διότι φιλεῖται, ὁσιον εἶναι· ἡ γάρ;

55

ΕΥΘ. Ναί.

13 ΣΩ. Τὸ δέ γε θεοφιλὲς ὅτι φιλεῖται ὑπὸ θεῶν, αὐτῷ τούτῳ τῷ φιλεῖσθαι θεοφιλὲς εἶναι, ἀλλ' οὐχ ὅτι θεοφιλές, διὰ τοῦτο φιλεῖσθαι.

ΕΥΘ. Ἀληθῆ λέγεις.

ΣΩ. Ἀλλ' εἴ γε ταυτὸν ἦν, ὃ φίλε Εὐθύφρον, 5 τὸ θεοφιλὲς καὶ τὸ ὁσιον,—εἰ μὲν διὰ τὸ ὁσιον εἶναι ἐφι-
11 λείτο τὸ ὁσιον, καὶ διὰ τὸ θεοφιλὲς εἶναι ἐφιλείτο ἂν τὸ θεοφιλές· εἰ δὲ διὰ τὸ φιλεῖσθαι ὑπὸ θεῶν τὸ θεοφιλὲς θεοφιλὲς ἦν, καὶ τὸ ὁσιον ἂν διὰ τὸ φιλεῖσθαι ὁσιον ἦν· νῦν δὲ ὁρᾷς ὅτι ἐναντίως ἔχεται, ὡς παντά- 10 πασιν ἐτέρῳ ὄντε ἀλλήλων. τὸ μὲν γάρ, ὅτι φιλεῖται, ἐστὶν οἷον φιλεῖσθαι· τὸ δ' ὅτι ἐστὶν οἷον φιλεῖσθαι, διὰ τοῦτο φιλεῖται. καὶ κινδυνεύεις, ὃ Εὐθύφρον, ἐρω-
τώμενος τὸ ὁσιον, ὃ τί ποτ' ἐστι, τὴν μὲν οὐσίαν μοι αὐτοῦ οὐ βούλεσθαι δηλῶσαι, πάθος δέ τι περὶ αὐτοῦ 15

λέγειν, ὅτι¹ πέπονθε τοῦτο τὸ ὄσιον, φιλεῖσθαι ὑπὸ
 B πάντων θεῶν· ὃ τι δὲ ὄν, οὐπω εἶπες. εἰ οὖν σοι
 φίλον, μή με ἀποκρύψῃ, ἀλλὰ πάλιν εἰπὲ ἐξ ἀρχῆς, τί
 πατε ὄν τὸ ὄσιον εἴτε φιλεῖται ὑπὸ θεῶν εἴτε ὃ τι¹ δὴ
 πάσχει· οὐ γὰρ περὶ τούτου διωισόμεθα· ἀλλ' εἰπὲ²⁰
 προθύμως, τί ἐστι τό τε ὄσιον καὶ τὸ ἀνόσιον;

ΕΥΘ. Ἄλλ', ὦ Σώκρατες, οὐκ ἔχω ἔγωγε ὅπως
 σοι εἰπῶ ὃ νοῶ. περιέρχεται γάρ πως ἡμῖν αἰὲ ὃ ἂν
 ὑποθώμεθα², καὶ οὐκ ἐθέλει μένειν ὅπου ἂν ἰδρυσώμεθα
 αὐτό.

25

ΣΩ. Τοῦ ἡμετέρου προγόνου, ὦ Εὐθύφρον, ἔοικεν
 C εἶναι Δαιδάλου τὰ ὑπὸ σοῦ λεγόμενα. καὶ εἰ μὲν αὐτὰ
 ἐγὼ ἔλεγον καὶ ἐτιθέμην, ἴσως ἂν με ἐπέσκωπτες, ὥς
 ἄρα καὶ ἐμοὶ κατὰ τὴν ἐκείνου συγγένειαν τὰ ἐν τοῖς
 λόγοις ἔργα ἀποδιδράσκει καὶ οὐκ ἐθέλει μένειν ὅπου³⁰
 ἂν τις αὐτὰ θῇ· νῦν δέ—σαι γὰρ αἱ ὑποθέσεις εἰσὶν·
 ἄλλου δὴ τινος δεῖ σκώμματος. οὐ γὰρ ἐθέλουσι σοὶ
 μένειν, ὥς καὶ αὐτῷ σοι δοκεῖ.

ΕΥΘ. Ἐμοὶ δὲ δοκεῖ σχεδόν τι τοῦ αὐτοῦ σκώμ-
 ματος, ὦ Σώκρατες, δεῖσθαι τὰ λεγόμενα· τὸ γὰρ περι-³⁵
 μέναι τούτοις τοῦτο καὶ μὴ μένειν ἐν τῷ αὐτῷ οὐκ ἐγὼ
 D εἶμι ὃ ἐντιθεῖς, ἀλλὰ σύ μοι δοκεῖς ὃ Δαίδαλος· ἐπεὶ
 ἐμοῦ γε ἔνεκα ἔμενεν ἂν ταῦτα οὕτως.

ΣΩ. Κινδυνεύω ἄρα, ὦ ἐταῖρε, ἐκείνου τοῦ ἀνδρός
 δεινότερος γεγονέναι τὴν τέχνην τοσούτῃ, ὅσῃ ὃ μὲν τὰ⁴⁰
 αὐτοῦ μόνα ἐποίει οὐ μένοντα, ἐγὼ δὲ πρὸς τοῖς ἔμην-
 του, ὥς ἔοικε, καὶ τὰ ἀλλότρια. καὶ δῆτα τοῦτό μοι

¹ ὃ τι.² προθώμεθα.

τῆς τέχνης ἐστὶ κομψότατον, ὅτι ἄκων εἰμὶ σοφός.
 ἐβουλόμην γὰρ ἂν μοι τοὺς λόγους μένειν καὶ ἀκι-
 νήτως ἰδρῦσθαι μᾶλλον ἢ πρὸς τῇ Δαιδάλου σοφίᾳ 15
 Εὐ τὰ Ταντάλου χρήματα γενέσθαι. καὶ τούτων μὲν ἄδην·
 ἐπειδὴ δέ μοι δοκεῖς σὺ τρυφᾶν, αὐτός σοι ξυμπρο-
 θυμήσομαι δεῖξαι ὅπως ἂν με διδάξαις περὶ τοῦ ὀσίου
 καὶ μὴ προαποκάμης· ἰδὲ γὰρ εἰ οὐκ ἀναγκαῖόν σοι
 δοκεῖ δίκαιον εἶναι πᾶν τὸ ὀσιον. 50

ΕΥΘ. Ἐμοιγε.

ΣΩ. Ἄρ' οὖν καὶ πᾶν τὸ δίκαιον ὀσιον, ἢ τὸ μὲν
 12 ὀσιον πᾶν δίκαιον, τὸ δὲ δίκαιον οὐ πᾶν ὀσιον, ἀλλὰ
 τὸ μὲν αὐτοῦ ὀσιον, τὸ δέ τι καὶ ἄλλο;

ΕΥΘ. Οὐχ ἔπομαι, ὦ Σώκρατες, τοῖς λεγομένοις. 55

ΣΩ. Καὶ μὴν νεώτερός γέ μου εἰ οὐκ ἔλαττον ἢ
 ὅσῳ σοφώτερος· ἀλλ', ὃ λέγω, τρυφᾶς ὑπὸ πλούτου
 τῆς σοφίας. ἀλλ', ὦ μακάριε, ξύντεινε σαυτόν· καὶ
 γὰρ οὐδὲ χαλεπὸν κατανοῆσαι ὃ λέγω. λέγω γὰρ δὴ
 τὸ ἐναντίον ἢ ὃ ποιητῆς ἐποίησεν ὃ ποιήσας 60

Ζῆνα δὲ τὸν θ' ἔρξαντα, καὶ ὃς τάδε πάντ' ἐφύ-
 τευσεν,

Β Οὐκ ἐθέλεις εἰπεῖν· ἵνα γὰρ δέος, ἔνθα καὶ αἰδώς.
 ἐγὼ οὖν τούτῳ διαφέρομαι τῷ ποιητῇ.—εἶπω σοι ὅπῃ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Οὐ δοκεῖ μοι εἶναι, ἵνα δέος, ἔνθα καὶ αἰδώς· 65
 πολλοὶ γάρ μοι δοκοῦσι καὶ νόσους καὶ πενίας καὶ ἄλλα
 πολλὰ τοιαῦτα δεδιότες δεδιέναι μὲν, αἰδεῖσθαι δὲ μηδὲν
 ταῦτα ἃ δεδίασιν. οὐ καὶ σοὶ δοκεῖ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἄλλ' ἵνα γε αἰδώς, ἔνθα καὶ δέος εἶναι· ἐπεὶ 70

ἔστιν ὅστις αἰδούμενός τι πρᾶγμα καὶ αἰσχυνόμενος οὐ
 C πεφόβηται τε καὶ δέδοικεν ἅμα δόξαν πονηρίας;

ΕΥΘ. Δέδοικε μὲν οὖν.

ΣΩ. Οὐκ ἄρ' ὀρθῶς ἔχει λέγειν ἵνα γὰρ δέος, ἔνθα
 καὶ αἰδώς· ἀλλ' ἵνα μὲν αἰδώς, ἔνθα καὶ δέος, οὐ μέντοι 75
 ἵνα γε δέος, πανταχοῦ αἰδώς. ἐπὶ πλεόν γάρ, οἶμαι,
 δέος αἰδοῦς· μόριον γὰρ αἰδῶς δέους, ὥσπερ ἀριθμοῦ
 περιττόν, ὥστε οὐχ ἵνα περ ἀριθμός, ἔνθα καὶ περιττόν,
 ἵνα δὲ περιττόν, ἔνθα καὶ ἀριθμός. ἔπει γάρ που
 νῦν γε;

80

ΕΥΘ. Πάνυ γε.

ΣΩ. Τὸ τοιοῦτον τοίνυν καὶ ἐκεῖ λέγων ἡρώτων,
 ἄρα ἵνα δίκαιον, ἔνθα καὶ ὅσιον, ἢ ἵνα μὲν ὅσιον, ἔνθα
 D καὶ δίκαιον, ἵνα δὲ δίκαιον, οὐ πανταχοῦ ὅσιον· μόριον
 γὰρ τοῦ δικαίου τὸ ὅσιον. οὕτω φῶμεν ἢ ἄλλως σοι 85
 δοκεῖ;

ΕΥΘ. Οὐκ, ἀλλ' οὕτω. φαίνει γάρ μοι ὀρθῶς
 λέγειν.

14 ΣΩ. Ὅρα δὴ τὸ μετὰ τοῦτο. εἰ γὰρ μέρος τὸ
 ὅσιον τοῦ δικαίου, δεῖ δὴ ἡμᾶς, ὡς ἔοικεν, ἐξευρεῖν τὸ
 ποῖον μέρος ἂν εἴη τοῦ δικαίου τὸ ὅσιον. εἰ μὲν οὖν
 σύ με ἡρώτας τι τῶν νῦν δὴ, οἷον ποῖον μέρος ἐστὶν
 ἀριθμοῦ τὸ ἄρτιον καὶ τίς ἂν τυγχάνει οὗτος ὁ ἀριθμός, 3
 εἶπον ἂν ὅτι ὅς ἂν μὴ σκαληνὸς ᾖ ἀλλ' ἰσοσκελὴς· ἢ
 οὐ δοκεῖ σοι;

ΕΥΘ. Ἐμοιγε.

E ΣΩ. Πειρῶ δὴ καὶ σὺ ἐμὲ οὕτω διδάξαι, τὸ ποῖον
 μέρος τοῦ δικαίου ὁσίων ἐστίν, ἵνα καὶ Μελήτω λέγω- 10
 μεν μηκέτ' ἡμᾶς ἀδικεῖν μηδ' ἀσεβείας γράφεσθαι, ὡς

ικανῶς ἤδη παρὰ σοῦ μεμαθηκότας τὰ τε εὐσεβῇ καὶ ὅσια καὶ τὰ μῆ.

ΕΥΘ. Τοῦτο τοίνυν ἔμοιγε δοκεῖ, ὦ Σώκρατες, τὸ μέρος τοῦ δικαίου εἶναι εὐσεβές τε καὶ ὅσιον, τὸ περὶ 15 τὴν τῶν θεῶν θεραπείαν· τὸ δὲ περὶ τὴν τῶν ἀνθρώπων τὸ λοιπὸν εἶναι τοῦ δικαίου μέρος.

- 15 ΣΩ. Καὶ καλῶς γέ μοι, ὦ Εὐθύφρων, φαίνει λέ-
 13 γειν· ἀλλὰ σμικροῦ τινὸς ἔτι ἐνδεής εἰμι· τὴν γάρ
 θεραπείαν οὐκ ἔνι ξυνίημι ἤντινα ὀνομάζεις. οὐ γάρ που
 λέγεις γε, οἷά περ καὶ αἱ περὶ τὰ ἄλλα θεραπείαι εἰσι,
 τοιαύτην καὶ περὶ θεοῦ. λέγομεν γάρ που—οἷον φα- 3
 μάν, ἵππους οὐ πᾶς ἐπίσταται θεραπεύειν, ἀλλ' ὁ ἵππι-
 κός· ἡ γάρ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἡ γάρ που ἵππικὴ ἵππων θεραπεία.

ΕΥΘ. Ναί.

10

ΣΩ. Οὐδέ γε κύνας πᾶς ἐπίσταται θεραπεύειν,
 ἀλλ' ὁ κυνηγετικός.

ΕΥΘ. Οὕτως.

ΣΩ. Ἡ γάρ που κυνηγετικὴ κυνῶν θεραπεία.

Β ΕΥΘ. Ναί.

15

ΣΩ. Ἡ δὲ βοηλατικὴ βοῶν.

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἡ δὲ δὴ ὀσιότης τε καὶ εὐσέβεια θεῶν, ὦ
 Εὐθύφρων; οὕτω λέγεις;

ΕΥΘ. Ἐγώ γε.

20

ΣΩ. Οὐκοῦν θεραπεία γε πᾶσα ταῦτ' ὅν διαπράτ-
 τεται; οἷον τοιόνδε· ἐπ' ἀγαθῷ τινί ἐστι καὶ ὠφελεία
 τοῦ θεραπευομένου, ὥσπερ ὁρᾷς δὴ ὅτι οἱ ἵπποι ὑπὸ

αὐτοῦ πυθέσθαι τί χρὴ ποιεῖν, καὶ ὑπὲρ τοῦ τοιούτου
 δὴ ὀρθῶς ἔχει ἐπεξίεναι καὶ ἐπισκῆπτεσθαι φόνου τὸν
 υἱὸν τῇ πατρί· ἴθι, περὶ τούτων πειρῶ τι μοι σαφές
 ἐνδείξασθαι, ὥς παντὸς μᾶλλον πάντες θεοὶ ἡγοῦνται 10
 B ὀρθῶς ἔχειν ταύτην τὴν πράξιν· κἂν μοι ἱκανῶς ἐνδείξῃ,
 ἐγκωμιάζων σε ἐπὶ σοφίᾳ οὐδέποτε παύσομαι.

ΕΥΘ. Ἄλλ' ἴσως οὐκ ὀλίγον ἔργον ἐστίν, ὦ
 Σώκρατες· ἐπεὶ πάνυ γε σαφῶς ἔχοιμι ἂν ἐπιδείξαι
 σοι.

ΣΩ. Μανθάνω· ὅτι σοι δοκῶ τῶν δικαστῶν δυσ- 15
 μαθέστερος εἶναι· ἐπεὶ ἐκείνοις γε ἐνδείξει δῆλον ὅτι,
 ὥς ἄδικά τέ ἐστι καὶ οἱ θεοὶ ἅπαντες τὰ τοιαῦτα μι-
 σούσιν.

ΕΥΘ. Πάνυ γε σαφῶς, ὦ Σώκρατες, εἰάν περ ἀκού-
 ωσί γέ μου λέγοντος.

C 11 ΣΩ. Ἄλλ' ἀκούσονται, εἴάνπερ εὖ δοκῇς λέγειν.
 τόδε δέ σου ἐνενόησα ἅμα λέγοντος, καὶ πρὸς ἐμαντὸν
 σκοπῶ· εἰ ὅ τι μάλιστα με Εὐθύφρων διδάξειεν, ὥς οἱ
 θεοὶ ἅπαντες τὸν τοιούτον θάνατον ἡγοῦνται ἄδικον
 εἶναι, τί μᾶλλον ἐγὼ μεμάθηκα παρ' Εὐθύφρονος, τί 5
 ποτ' ἐστὶ τὸ ὀσιόν τε καὶ τὸ ἀνόσιον; θεομισὲς μὲν γὰρ
 τοῦτο τὸ ἔργον, ὥς ἔοικεν, εἴη ἂν· ἀλλὰ γὰρ οὐ τούτῳ
 ἐφάνη ἄρτι ὠρισμένα τὸ ὀσιον καὶ μὴ· τὸ γὰρ θεομισὲς
 ὄν καὶ θεοφιλὲς ἐφάνη· ὥστε τούτου ἀφήμῃ σε, ὦ
 D Εὐθύφρον, καὶ εἰ βούλει, πάντες αὐτὸ ἡγείσθωσαν θεοὶ 1
 ἄδικον καὶ πάντες μισούντων. ἀλλ' ἄρα τοῦτο νῦν
 ἐπανορθούμεθα ἐν τῇ λόγῳ, ὥς ὁ μὲν ἂν πάντες οἱ θεοὶ
 μισῶσιν, ἀνόσιόν ἐστιν, ὁ δ' ἂν φιλῶσιν, ὀσιον· ὁ δ' ἂν
 οἱ μὲν φιλῶσιν, οἱ δὲ μισῶσιν, οὐδέτερα ἢ ἀμφότερα;

τίνος ἔργου ἀπεργασίαν τυγχάνει οὐσα ὑπηρετική; οὐκ
εἰς ὑγείας οἶει;

ΕΥΘ. Ἐγωγε.

ΣΩ. Τί δέ; ἡ ναυπηγοῖς ὑπηρετική εἰς τίνος ἔργου;
ἀπεργασίαν ὑπηρετική ἐστίν;

ΕΥΘ. Δῆλον ὅτι, ὦ Σώκρατες, εἰς πλοίου.

ΣΩ. Καὶ ἡ οἰκοδόμοις γέ που εἰς οἰκίας;

ΕΥΘ. Ναί.

ΣΩ. Εἰπέ δὴ, ὦ ἄριστε· ἡ δὲ θεοῖς ὑπηρετική εἰς 10
τίνος ἔργου ἀπεργασίαν ὑπηρετική ἂν εἴη; δῆλον γὰρ
ὅτι σὺ οἶσθα, ἐπειδήπερ τά γε θεία κάλλιστα γε φῆς
εἰδέναι ἀνθρώπων.

ΕΥΘ. Καὶ ἀληθῆ γε λέγω, ὦ Σώκρατες.

ΣΩ. Εἰπέ δὴ πρὸς Διός, τί ποτ' ἐστὶν ἐκείνο τὸ 15
πάγκαλον ἔργον, ὃ οἱ θεοὶ ἀπεργάζονται ἡμῖν ὑπέρταις
χρῶμενοι;

ΕΥΘ. Πολλὰ καὶ καλὰ, ὦ Σώκρατες.

14 ΣΩ. Καὶ γὰρ οἱ στρατηγοί, ὦ φίλε· ἀλλ' ὅμως
τὸ κεφάλαιον αὐτῶν ῥαδίως ἂν εἴποις, ὅτι νίκην ἐν τῷ 20
πολέμῳ ἀπεργάζονται· ἢ οὐ;

ΕΥΘ. Πῶς δ' οὐ;

ΣΩ. Πολλὰ δέ γ' οἶμαι καὶ καλὰ καὶ οἱ γεωργοί·
ἀλλ' ὅμως τὸ κεφάλαιον αὐτῶν ἐστὶ τῆς ἀπεργασίας ἡ
ἐκ τῆς γῆς τροφή. 25

ΕΥΘ. Πάνυ γε.

ΣΩ. Τί δὲ δὴ; τῶν πολλῶν καὶ καλῶν ἃ οἱ θεοὶ
ἀπεργάζονται, τί τὸ κεφάλαιόν ἐστι τῆς ἐργασίας;

ΕΥΘ. Καὶ ὀλίγον σοι πρότερον εἶπον, ὦ Σώκρατες,
Β ὅτι πλείονος ἔργου ἐστὶν ἀκριβῶς ταῦτα πάντα ὥς 30

αὐτοῦ πυθέσθαι τί χρὴ ποιεῖν, καὶ ὑπὲρ τοῦ τοιούτου
 δὴ ὀρθῶς ἔχει ἐπεξίεναι καὶ ἐπισκῆπτεσθαι φόνου τὸν
 υἱὸν τῷ πατρί· ἴθι, περὶ τούτων πειρῶ τι μοι σαφὲς
 ἐνδείξασθαι, ὥς παντὸς μᾶλλον πάντες θεοὶ ἡγοῦνται 10
 B ὀρθῶς ἔχειν ταύτην τὴν πράξιν· κἂν μοι ἱκανῶς ἐνδείξῃ,
 ἐγκωμιάζων σε ἐπὶ σοφίᾳ οὐδέποτε παύσομαι.

EYΘ. Ἄλλ' ἴσως οὐκ ὀλίγον ἔργον ἐστίν, ὃ
 Σώκρατες· ἐπεὶ πάνυ γε σαφῶς ἔχοιμι ἂν ἐπιδείξαί
 σοι.

ΣΩ. Μανθάνω· ὅτι σοι δοκῶ τῶν δικαστῶν δυσ- 15
 μαθέστερος εἶναι· ἐπεὶ ἐκείνοις γε ἐνδείξει δῆλον ὅτι,
 ὥς ἄδικά τέ ἐστι καὶ οἱ θεοὶ ἅπαντες τὰ τοιαῦτα μι-
 σοῦσιν.

EYΘ. Πάνυ γε σαφῶς, ὃ Σώκρατες, εἰάν περ ἀκού-
 ωσί γέ μου λέγοντος.

C 11 ΣΩ. Ἄλλ' ἀκούσονται, ἐάνπερ εὖ δοκῇς λέγειν.
 τότε δέ σου ἐνενόησα ἅμα λέγοντος, καὶ πρὸς ἐμαντὸν
 σκοπῶ· εἰ ὃ τι μάλιστα με Εὐθύφρων διδάξειεν, ὥς οἱ
 θεοὶ ἅπαντες τὸν τοιοῦτον θάνατον ἡγοῦνται ἄδικον
 εἶναι, τί μᾶλλον ἐγὼ μεμάθηκα παρ' Εὐθύφρονος, τί 5
 ποτ' ἐστὶ τὸ ὀσιόν τε καὶ τὸ ἀνόσιον; θεομισὲς μὲν γὰρ
 τοῦτο τὸ ἔργον, ὥς ἔοικεν, εἴη ἂν· ἀλλὰ γὰρ οὐ τούτῳ
 ἐφάνη ἄρτι ὠρισμένα τὰ ὀσιον καὶ μὴ· τὸ γὰρ θεομισὲς
 ὄν καὶ θεοφιλὲς ἐφάνη· ὥστε τούτου ἀφίημί σε, ὃ
 D Εὐθύφρον, καὶ εἰ βούλει, πάντες αὐτὸ ἡγείσθωσαν θεοὶ 1
 ἄδικον καὶ πάντες μισούντων. ἀλλ' ἄρα τοῦτο νῦν
 ἐπανορθούμεθα ἐν τῷ λόγῳ, ὥς ὃ μὲν ἂν πάντες οἱ θεοὶ
 μισῶσιν, ἀνόσιόν ἐστιν, ὃ δ' ἂν φιλῶσιν, ὀσιον· ὃ δ' ἂν
 μὲν φιλῶσιν, οἱ δὲ μισῶσιν, οὐδέτερα ἢ ἀμφοτέρω;

ἀρ' οὕτω βούλει ἡμῖν ὠρίσθαι νῦν περὶ τοῦ ὀσίου καὶ 15
τοῦ ἀνοσίου;

ΕΥΘ. Τί γὰρ κωλύει, ὦ Σώκρατες;

ΣΩ. Οὐδὲν ἐμέ γε, ὦ Εὐθύφρων, ἀλλὰ σὺ δὴ τὸ
σὸν σκόπει, εἰ τοῦτο ὑποθέμενος οὕτω ῥᾷστά με διδάξεις
ὁ ὑπέσχου. 20

Ε ΕΥΘ. Ἄλλ' ἔγωγε φαίην ἂν τοῦτο εἶναι τὸ ὄσιον,
ὃ ἂν πάντες οἱ θεοὶ φιλῶσι, καὶ τὸ ἐναντίον, ὃ ἂν
πάντες οἱ θεοὶ μισῶσιν, ἀνόσιον.

ΣΩ. Οὐκοῦν ἐπισκοπῶμεν αὖ τοῦτο, ὦ Εὐθύφρων,
εἰ καλῶς λέγεται, ἢ ἐώμεν, καὶ οὕτως ἡμῶν τε αὐτῶν 25
ἀποδεχώμεθα καὶ τῶν ἄλλων, ἐὰν μόνον φῇ τίς τι ἔχειν
οὕτω, ἐνγχωροῦντες ἔχειν; ἢ σκεπτέον τί λέγει ὁ λέγων;

ΕΥΘ. Σκεπτέον· οἶμαι μέντοι ἔγωγε τοῦτο νυνὶ
καλῶς λέγεσθαι.

12 ΣΩ. Τάχ', ὦ ἡγαθέ, βέλτιον εἰσόμεθα. ἐννόησον
10 γὰρ τὸ τοιόνδε· ἄρα τὸ ὄσιον, ὅτι ὀσιὸν ἐστὶ, φιλεῖται
ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται, ὀσιὸν ἐστίν;

ΕΥΘ. Οὐκ οἶδ' ὃ τι λέγεις, ὦ Σώκρατες.

ΣΩ. Ἄλλ' ἐγὼ πειράσομαι σαφέστερον φράσαι 3
λέγομέν τι φερόμενον καὶ φέρον, καὶ ἀγόμενον καὶ
ἄγον, καὶ ὀρώμενον καὶ ὀρῶν· καὶ πάντα τὰ τοιαῦτα
μανθάνεις ὅτι ἕτερα ἀλλήλων ἐστὶ καὶ ἡ ἕτερα.

ΕΥΘ. Ἐγωγέ μοι δοκῶ μανθάνειν.

ΣΩ. Οὐκοῦν καὶ φιλούμενόν τί ἐστὶ, καὶ τούτου 10
ἕτερον τὸ φιλοῦν;

ΕΥΘ. Πῶς γὰρ οὔ;

Β ΣΩ. Λέγε δὴ μοι, πότερον τὸ φερόμενον, διότι
φέρεται, φερόμενόν ἐστιν, ἢ δι' ἄλλο τι;

ΕΥΘ. Οὐκ, ἀλλὰ διὰ τοῦτο.

15

ΣΩ. Καὶ τὸ ἀγόμενον δῆ, διότι ἄγεται, καὶ τὸ ὀρώμενον, διότι ὀράται;

ΕΥΘ. Πάνυ γε.

ΣΩ. Οὐκ ἄρα διότι ὀρώμενόν ἐστι, διὰ τοῦτο ὀράται, ἀλλὰ τούναντίον διότι ὀράται, διὰ τοῦτο ὀρώμενον· οὐδὲ διότι ἀγόμενόν ἐστι, διὰ τοῦτο ἄγεται, ἀλλὰ διότι ἄγεται, διὰ τοῦτο ἀγόμενον· οὐδὲ διότι φερόμενον, φέρεται, ἀλλὰ διότι φέρεται, φερόμενον. ἄρα κατάδηλον, ὦ Εὐθύφρον, ὃ βούλομαι λέγειν; βούλομαι δὲ τόδε, ὅτι, εἴ τι γίγνεται ἢ τι πάσχει τι, οὐχ ὅτι γιγνόμενόν ἐστι, γίγνεται, ἀλλ' ὅτι γίγνεται, γιγνόμενόν ἐστιν· οὐδ' ὅτι πάσχον ἐστί, πάσχει, ἀλλ' ὅτι πάσχει, πάσχον ἐστίν· ἢ οὐ ξυγχωρεῖς οὕτως;

ΕΥΘ. Ἐγώ γε.

ΣΩ. Οὐκοῦν καὶ τὸ φιλούμενον ἢ γιγνόμενόν τί ἐστιν ἢ πάσχον τι ὑπὸ του;

ΕΥΘ. Πάνυ γε.

ΣΩ. Καὶ τοῦτο ἄρα οὕτως ἔχει, ὥσπερ τὰ πρότερα· οὐχ ὅτι φιλούμενόν ἐστι, φιλεῖται ὑπὸ ὧν φιλεῖται, ἀλλ' ὅτι φιλεῖται, φιλούμενον;

35

ΕΥΘ. Ἀνάγκη.

ΣΩ. Τί δὴ οὖν λέγομεν περὶ τοῦ ὀσίου, ὦ Εὐθύφρον; ἄλλο τι φιλεῖται ὑπὸ τῶν θεῶν πάντων, ὥς ὃ σὸς λόγος;

ΕΥΘ. Ναί.

40

ΣΩ. Ἄρα διὰ τοῦτο, ὅτι ὀσιόν ἐστιν, ἢ δι' ἄλλο τι;

ΕΥΘ. Οὐκ, ἀλλὰ διὰ τοῦτο.

ΣΩ. Διότι ἄρα ὁσιόν ἐστι, φιλεῖται, ἀλλ' οὐχ ὅτι φιλεῖται, διὰ τοῦτο ὁσιόν ἐστιν;

ΕΥΘ. Ἔοικεν.

45

ΣΩ. Ἀλλὰ μὲν δὴ διότι γε φιλεῖται ὑπὸ θεῶν, φιλούμενόν ἐστι καὶ θεοφιλὲς τὸ θεοφιλές.

ΕΥΘ. Πῶς γὰρ οὐ;

ΣΩ. Οὐκ ἄρα τὸ θεοφιλὲς ὁσιόν ἐστιν, ὃ Εὐθύφρων, οὐδὲ τὸ ὁσιον θεοφιλές, ὡς σὺ λέγεις, ἀλλ' ἕτερον 50 τοῦτο τούτου.

ΕΥΘ. Πῶς δὴ, ὃ Σώκρατες;

ΣΩ. Ὅτι ὁμολογοῦμεν τὸ μὲν ὁσιον διὰ τοῦτο φιλεῖσθαι, ὅτι ὁσιόν ἐστιν, ἀλλ' οὐ διότι φιλεῖται, ὁσιον εἶναι· ἡ γάρ;

55

ΕΥΘ. Ναί.

13 ΣΩ. Τὸ δέ γε θεοφιλὲς ὅτι φιλεῖται ὑπὸ θεῶν, αὐτῷ τούτῳ τῷ φιλεῖσθαι θεοφιλὲς εἶναι, ἀλλ' οὐχ ὅτι θεοφιλές, διὰ τοῦτο φιλεῖσθαι.

ΕΥΘ. Ἀληθῆ λέγεις.

ΣΩ. Ἀλλ' εἰ γε ταυτὸν ἦν, ὃ φίλε Εὐθύφρων, 5 τὸ θεοφιλὲς καὶ τὸ ὁσιον,—εἰ μὲν διὰ τὸ ὁσιον εἶναι ἐφι-
11 λείτο τὸ ὁσιον, καὶ διὰ τὸ θεοφιλὲς εἶναι ἐφιλείτο ἂν τὸ θεοφιλές· εἰ δὲ διὰ τὸ φιλεῖσθαι ὑπὸ θεῶν τὸ θεοφιλὲς θεοφιλὲς ἦν, καὶ τὸ ὁσιον ἂν διὰ τὸ φιλεῖσθαι ὁσιον ἦν· νῦν δὲ ὁρᾷς ὅτι ἐναντίως ἔχεται, ὡς παντά- 10 πασιν ἐτέρω ὄντε ἀλλήλων. τὸ μὲν γάρ, ὅτι φιλεῖται, ἐστὶν οἶον φιλεῖσθαι· τὸ δ' ὅτι ἐστὶν οἶον φιλεῖσθαι, διὰ τοῦτο φιλεῖται. καὶ κινδυνεύεις, ὃ Εὐθύφρων, ἐρω-
τώμενος τὸ ὁσιον, ὃ τί ποτ' ἐστι, τὴν μὲν οὐσίαν μοι αὐτοῦ οὐ βούλεσθαι δηλῶσαι, πάθος δέ τι περὶ αὐτοῦ 15

λέγειν, ὅτι¹ πέπονθε τοῦτο τὸ ὄσιον, φιλεῖσθαι ὑπὸ
 B πάντων θεῶν· ὃ τι δὲ ὄν, οὐπω εἶπες. εἰ οὖν σοι
 φίλον, μὴ με ἀποκρύψῃ, ἀλλὰ πάλιν εἰπὲ ἐξ ἀρχῆς, τί
 πατε ὄν τὸ ὄσιον εἴτε φιλεῖται ὑπὸ θεῶν εἴτε ὃ τι¹ δὴ
 πάσχει· οὐ γὰρ περὶ τούτου διωσόμεθα· ἀλλ' εἰπὲ²⁰
 προθύμως, τί ἐστὶ τό τε ὄσιον καὶ τὸ ἀνόσιον;

ΕΥΘ. Ἀλλ', ὦ Σώκρατες, οὐκ ἔχω ἔγωγε ὅπως
 σοι εἰπῶ ὃ νοῶ. περιέρχεται γάρ πως ἡμῖν αἰὲ ὃ ἂν
 ὑποθώμεθα², καὶ οὐκ ἐθέλει μένειν ὅπου ἂν ἰδρυσώμεθα
 αὐτό.

25

ΣΩ. Τοῦ ἡμετέρου προγόνου, ὦ Εὐθύφρον, ἔοικεν
 C εἶναι Δαιδάλου τὰ ὑπὸ σοῦ λεγόμενα. καὶ εἰ μὲν αὐτὰ
 ἐγὼ ἔλεγον καὶ ἐτιθέμην, ἴσως ἂν με ἐπέσκωπτες, ὥς
 ἄρα καὶ ἐμοὶ κατὰ τὴν ἐκείνου ξυγγένειαν τὰ ἐν τοῖς
 λόγοις ἔργα ἀποδιδράσκει καὶ οὐκ ἐθέλει μένειν ὅπου³⁰
 ἂν τις αὐτὰ θῇ· νῦν δέ—σαι γὰρ αἱ ὑποθέσεις εἰσὶν·
 ἄλλον δὴ τινος δεῖ σκώμματος. οὐ γὰρ ἐθέλουσι σοὶ
 μένειν, ὥς καὶ αὐτῷ σοι δοκεῖ.

ΕΥΘ. Ἐμοὶ δὲ δοκεῖ σχεδόν τι τοῦ αὐτοῦ σκώμ-
 ματος, ὦ Σώκρατες, δεῖσθαι τὰ λεγόμενα· τὸ γὰρ περι-
 35 ἰέναι τούτοις τοῦτο καὶ μὴ μένειν ἐν τῷ αὐτῷ οὐκ ἐγώ
 D εἰμι ὃ ἐντιθείς, ἀλλὰ σύ μοι δοκεῖς ὁ Δαίδαλος· ἐπεὶ
 ἐμοῦ γε ἔνεκα ἔμμενεν ἂν ταῦτα οὕτως.

ΣΩ. Κινδυνεύω ἄρα, ὦ ἐταῖρε, ἐκείνου τοῦ ἀνδρός
 δεινότερος γεγονέναι τὴν τέχνην τοσοῦτῃ, ὅσῃ ὁ μὲν τὰ⁴⁰
 αὐτοῦ μόνα ἐποίει οὐ μένοντα, ἐγὼ δὲ πρὸς τοῖς ἑμαυ-
 τοῦ, ὥς ἔοικε, καὶ τὰ ἀλλότρια. καὶ δῆτα τοῦτό μοι

¹ ὃ τι.² προθώμεθα.

τῆς τέχνης ἐστὶ κομψότατον, ὅτι ἄκων εἰμὶ σοφός·
 ἐβουλόμην γὰρ ἂν μοι τοὺς λόγους μένειν καὶ ἀκι-
 νήτως ἰδρῦσθαι μᾶλλον ἢ πρὸς τῇ Δαιδάλου σοφίᾳ 15
 Ε τὰ Ταντάλου χρήματα γενέσθαι καὶ τούτων μὲν ἄδην·
 ἐπειδὴ δέ μοι δοκεῖς σὺ τρυφᾶν, αὐτὸς σοι ξυμπρο-
 θυμήσομαι δεῖξαι ὅπως ἂν με διδάξαις περὶ τοῦ ὀσίου
 καὶ μὴ προαποκάμης· ἰδὲ γὰρ εἰ οὐκ ἀναγκαῖόν σοι
 δοκεῖ δίκαιον εἶναι πᾶν τὸ ὅσιον. 50

ΕΥΘ. Ἐμοιγε.

ΣΩ. Ἄρ' οὖν καὶ πᾶν τὸ δίκαιον ὅσιον, ἢ τὸ μὲν
 12 ὅσιον πᾶν δίκαιον, τὸ δὲ δίκαιον οὐ πᾶν ὅσιον, ἀλλὰ
 τὸ μὲν αὐτοῦ ὅσιον, τὸ δέ τι καὶ ἄλλο;

ΕΥΘ. Οὐχ ἔπομαι, ὦ Σώκρατες, τοῖς λεγομένοις. 55

ΣΩ. Καὶ μὴν νεώτερός γέ μου εἰ οὐκ ἔλαττον ἢ
 ὅσφ σοφώτερος· ἀλλ', ὃ λέγω, τρυφᾶς ὑπὸ πλούτου
 τῆς σοφίας. ἀλλ', ὦ μακάριε, ξύντεινε σαυτόν· καὶ
 γὰρ οὐδὲ χαλεπὸν κατανοῆσαι ὃ λέγω. λέγω γὰρ δὴ
 τὸ ἐναντίον ἢ ὃ ποιητῆς ἐποίησεν ὁ ποιήσας 60

Ζῆνα δὲ τὸν θ' ἔρξαντα, καὶ ὅς τάδε πάντ' ἐφύ-
 τευσεν,

Β Οὐκ ἐθέλεις εἰπεῖν· ἵνα γὰρ δέος, ἔνθα καὶ αἰδώς·
 ἐγὼ οὖν τούτῳ διαφέρομαι τῷ ποιητῇ.—εἰπὼ σοι ὅπῃ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Οὐ δοκεῖ μοι εἶναι, ἵνα δέος, ἔνθα καὶ αἰδώς· 65
 πολλοὶ γάρ μοι δοκοῦσι καὶ νόσους καὶ πενίας καὶ ἄλλα
 πολλὰ τοιαῦτα δεδιότες δεδιέναι μὲν, αἰδεῖσθαι δὲ μηδὲν
 ταῦτα ἃ δεδίασιν. οὐ καὶ σοὶ δοκεῖ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἄλλ' ἵνα γε αἰδώς, ἔνθα καὶ δέος εἶναι· ἐπεὶ 70

ἐστιν ὅστις αἰδούμενός τι πρᾶγμα καὶ αἰσχυρόμενος οὐ
 ο πεφόβηται τε καὶ δέδοικεν ἅμα δόξαν πονηρίας;

ΕΥΘ. Δέδοικε μὲν οὖν.

ΣΩ. Οὐκ ἄρ' ὀρθῶς ἔχει λέγειν ἵνα γὰρ δέος, ἔνθα
 καὶ αἰδώς· ἀλλ' ἵνα μὲν αἰδώς, ἔνθα καὶ δέος, οὐ μέντοι 75
 ἵνα γε δέος, πανταχοῦ αἰδώς. ἐπὶ πλέον γάρ, οἶμαι,
 δέος αἰδοῦς· μόριον γὰρ αἰδῶς δέους, ὥσπερ ἀριθμοῦ
 περιττόν, ὥστε οὐχ ἵνα περ ἀριθμός, ἔνθα καὶ περιττόν,
 ἵνα δὲ περιττόν, ἔνθα καὶ ἀριθμός. ἔπει γάρ που
 νῦν γε;

80

ΕΥΘ. Πάνυ γε.

ΣΩ. Τὸ τοιοῦτον τοίνυν καὶ ἐκεῖ λέγων ἡρώτων,
 ἄρα ἵνα δίκαιον, ἔνθα καὶ ὅσιον, ἢ ἵνα μὲν ὅσιον, ἔνθα
 D καὶ δίκαιον, ἵνα δὲ δίκαιον, οὐ πανταχοῦ ὅσιον· μόριον
 γὰρ τοῦ δικαίου τὸ ὅσιον. οὕτω φῶμεν ἢ ἄλλως σοι 85
 δοκεῖ;

ΕΥΘ. Οὐκ, ἀλλ' οὕτω. φαίνει γάρ μοι ὀρθῶς
 λέγειν.

14 ΣΩ. Ὅρα δὴ τὸ μετὰ τοῦτο. εἰ γὰρ μέρος τὸ
 ὅσιον τοῦ δικαίου, δεῖ δὴ ἡμᾶς, ὡς ἔοικεν, ἐξευρεῖν τὸ
 ποῖον μέρος ἂν εἴη τοῦ δικαίου τὸ ὅσιον. εἰ μὲν οὖν
 σύ με ἡρώτας τι τῶν νῦν δὴ, οἷον ποῖον μέρος ἐστὶν
 ἀριθμοῦ τὸ ἄρτιον καὶ τίς ὦν τυγχάνει οὗτος ὁ ἀριθμός, 5
 εἶπον ἂν ὅτι ὅς ἂν μὴ σκαληνὸς ᾖ ἀλλ' ἰσοσκελὴς· ἢ
 οὐ δοκεῖ σοι;

ΕΥΘ. Ἐμοιγε.

E ΣΩ. Πειρῶ δὴ καὶ σὺ ἐμὲ οὕτω διδάξαι, τὸ ποῖον
 μέρος τοῦ δικαίου ὁσιόν ἐστιν, ἵνα καὶ Μελήτω λέγω- 10
 μεν μηκέθ' ἡμᾶς ἀδικεῖν μηδ' ἀσεβείας γράφεσθαι, ὡς

ικανῶς ἤδη παρὰ σοῦ μεμαθηκότας τά τε εὐσεβῇ καὶ ὅσια καὶ τὰ μή.

ΕΥΘ. Τοῦτο τοίνυν ἔμοιγε δοκεῖ, ὦ Σώκρατες, τὸ μέρος τοῦ δικαίου εἶναι εὐσεβές τε καὶ ὅσιον, τὸ περὶ 15 τὴν τῶν θεῶν θεραπείαν· τὸ δὲ περὶ τὴν τῶν ἀνθρώπων τὸ λοιπὸν εἶναι τοῦ δικαίου μέρος.

- 15 ΣΩ. Καὶ καλῶς γέ μοι, ὦ Εὐθύφρων, φαίνει λέ-
 13 γειν· ἀλλὰ σμικροῦ τινὸς ἔτι ἐνδεής εἰμι· τὴν γὰρ
 θεραπείαν οὐκ ἔνι ξυνίημι ἤντινα ὀνομάζεις. οὐ γάρ που
 λέγεις γε, οἳαί περ καὶ αἱ περὶ τὰ ἄλλα θεραπείαι εἰσι,
 τοιαύτην καὶ περὶ θεοῦς. λέγομεν γάρ που—οἶον φα- 5
 μέν, ἵππους οὐ πᾶς ἐπίσταται θεραπεύειν, ἀλλ' ὁ ἵππι-
 κός· ἢ γάρ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἡ γάρ που ἵππικὴ ἵππων θεραπεία.

ΕΥΘ. Ναί.

10

ΣΩ. Οὐδέ γε κύνας πᾶς ἐπίσταται θεραπεύειν,
 ἀλλ' ὁ κυνηγετικός.

ΕΥΘ. Οὕτως.

ΣΩ. Ἡ γάρ που κυνηγετικὴ κυνῶν θεραπεία.

B ΕΥΘ. Ναί.

15

ΣΩ. Ἡ δὲ βοηλατικὴ βοῶν.

ΕΥΘ. Πάνυ γε.

ΣΩ. Ἡ δὲ δὴ ὀσιότης τε καὶ εὐσέβεια θεῶν, ὦ
 Εὐθύφρων; οὐκ ἔστιν ἡ λέξις;

ΕΥΘ. Ἐγὼ γε.

20

ΣΩ. Οὐκοῦν θεραπεία γε πᾶσα ταῦτ' ἐκ διαπράτ-
 τεται; οἶον τοιόνδε· ἐπ' ἀγαθῷ τινί ἐστι καὶ ὠφελεία
 τοῦ θεραπευομένου, ὥσπερ ὁρᾷς δὴ ὅτι οἱ ἵπποι ὑπὸ

τῆς ἵππικῆς θεραπευόμενοι ὠφελοῦνται καὶ βελτίους
γίνονται· ἢ οὐ δοκοῦσί σοι; 25

ΕΥΘ. Ἐμοιγε.

ΣΩ. Καὶ οἱ κύνες γέ που ὑπὸ τῆς κυνηγετικῆς,
C καὶ οἱ βόες ὑπὸ τῆς βοηλατικῆς, καὶ τὰλλα πάντα
ὡσαύτως· ἢ ἐπὶ βλάβῃ οἷε τοῦ θεραπευομένου τὴν
θεραπείαν εἶναι; 30

ΕΥΘ. Μὰ Δί' οὐκ ἔγωγε.

ΣΩ. Ἄλλ' ἐπ' ὠφελεία;

ΕΥΘ. Πῶς δ' οὐ;

ΣΩ. Ἡ οὖν καὶ ἡ ὁσιότης θεραπεία οὔσα θεῶν
ὠφέλειά τέ ἐστι θεῶν καὶ βελτίους τοὺς θεοὺς ποιεῖ; 35
καὶ σὺ τοῦτο ξυγχωρήσαιο ἄν, ὥς ἐπειδάν τι ὄσιον
ποιῆς, βελτίω τινὰ τῶν θεῶν ἀπεργάζει;

ΕΥΘ. Μὰ Δί' οὐκ ἔγωγε.

ΣΩ. Οὐδὲ γὰρ ἐγώ, ὦ Εὐθύφρον, οἶμαί σε τοῦτο
λέγειν· πολλοῦ καὶ δέω· ἀλλὰ τούτου δὴ ἔνεκα καὶ 40
D ἀνηρόμην, τίνα ποτὲ λέγοις τὴν θεραπείαν τῶν θεῶν,
οὐχ ἡγούμενός σε τοιαύτην λέγειν.

ΕΥΘ. Καὶ ὀρθῶς γε, ὦ Σώκρατες· οὐ γὰρ τοι-
αύτην λέγω.

ΣΩ. Εἴεν· ἀλλὰ τίς δὴ θεῶν θεραπεία εἴη ἂν ἡ 45
ὁσιότης;

ΕΥΘ. Ἦνπερ, ὦ Σώκρατες, οἱ δοῦλοι τοὺς δεσπό-
τας θεραπεύουσιν.

ΣΩ. Μανθάνω· ὑπηρετικὴ τις ἂν, ὥς ἔοικεν, εἴη
θεοῖς. 50

ΕΥΘ. Πάνυ μὲν οὖν.

16 ΣΩ. Ἐχοις ἂν οὖν εἰπεῖν, ἡ ἱατροῖς ὑπηρετικὴ εἰς

τίνος ἔργου ἀπεργασίαν τυγχάνει οὐσα ὑπηρετική; οὐκ εἰς ὑγείας οἶε;

ΕΥΘ. Ἐγωγε.

ΣΩ. Τί δέ; ἡ ναυπηγοῖς ὑπηρετική εἰς τίνος ἔργου ἁπεργασίαν ὑπηρετική ἐστίν;

ΕΥΘ. Δῆλον ὅτι, ὦ Σώκρατες, εἰς πλοίου.

ΣΩ. Καὶ ἡ οἰκοδόμοις γέ που εἰς οἰκίας;

ΕΥΘ. Ναί.

ΣΩ. Εἰπέ δὴ, ὦ ἄριστε· ἡ δὲ θεοῖς ὑπηρετική εἰς 10
τίμος ἔργου ἀπεργασίαν ὑπηρετική ἂν εἴη; δῆλον γὰρ ὅτι σὺ οἴσθα, ἐπειδήπερ τά γε θεία κάλλιστα γε φῆς εἰδέναι ἀνθρώπων.

ΕΥΘ. Καὶ ἀληθῆ γε λέγω, ὦ Σώκρατες.

ΣΩ. Εἰπέ δὴ πρὸς Διός, τί ποτ' ἐστὶν ἐκεῖνο τὸ 15
πάγκαλον ἔργον, ὃ οἱ θεοὶ ἀπεργάζονται ἡμῖν ὑπέρταται χρώμενοι;

ΕΥΘ. Πολλὰ καὶ καλὰ, ὦ Σώκρατες.

14 ΣΩ. Καὶ γὰρ οἱ στρατηγοί, ὦ φίλε· ἀλλ' ὅμως
τὸ κεφάλαιον αὐτῶν ῥαδίως ἂν εἴποις, ὅτι νίκην ἐν τῷ 20
πολέμῳ ἀπεργάζονται· ἢ οὐ;

ΕΥΘ. Πῶς δ' οὐ;

ΣΩ. Πολλὰ δέ γ' οἶμαι καὶ καλὰ καὶ οἱ γεωργοί·
ἀλλ' ὅμως τὸ κεφάλαιον αὐτῶν ἐστὶ τῆς ἀπεργασίας ἡ
ἐκ τῆς γῆς τροφή. 25

ΕΥΘ. Πάνυ γε.

ΣΩ. Τί δὲ δὴ; τῶν πολλῶν καὶ καλῶν ἃ οἱ θεοὶ
ἀπεργάζονται, τί τὸ κεφάλαιόν ἐστι τῆς ἐργασίας;

ΕΥΘ. Καὶ ὀλίγον σοι πρότερον εἶπον, ὦ Σώκρατες,
26 ὅτι πλείονος ἔργου ἐστὶν ἀκριβῶς ταῦτα πάντα ὡς 30

ἔχει μαθεῖν· τόδε μέντοι σοι ἀπλῶς λέγω, ὅτι ἐὰν μὲν κεχαρισμένα τις ἐπίστηται τοῖς θεοῖς λέγειν τε καὶ πράττειν εὐχόμενός τε καὶ θύων, ταῦτ' ἔστι τὰ ὅσια, καὶ σώζει τὰ τοιαῦτα τοὺς τε ἰδίους οἴκους καὶ τὰ κοινὰ τῶν πόλεων· τὰ δ' ἐναντία τῶν κεχαρισμένων ἀσεβῆ, α 35 δὴ καὶ ἀνατρέπει ἅπαντα καὶ ἀπόλλυσιν.

- 17 ΣΩ. Ἡ πολὺ μοι διὰ βραχυτέρων, ὦ Εὐθύφρον, εἰ ἐβούλου, εἶπες ἂν τὸ κεφάλαιον ὧν ἡρώτων. ἀλλὰ γὰρ οὐ πρόθυμός με εἰ διδάξαι· δηλὸς εἶ. καὶ γὰρ νῦν C ἐπειδὴ ἐπ' αὐτῷ ἦσθα, ἀπετράπον· ὃ εἰ ἀπεκρίνω, ἱκανῶς ἂν ἦδη παρὰ σοῦ τὴν ὁσιότητα ἐμεμαθήκη. νῦν δέ— 5 ἀνάγκη γὰρ τὸν ἐρῶντα τῷ ἐρωμένῳ ἀκολουθεῖν, ὅπρ' ἂν ἐκείνος ὑπάγῃ· τί δὴ αὐτὸ λέγεις τὸ ὅσιον εἶναι καὶ τὴν ὁσιότητα; οὐχὶ ἐπιστήμην τινὰ τοῦ θύειν τε καὶ εὐχεσθαι;

EYΘ. Ἐγωγε.

20

ΣΩ. Οὐκοῦν τὸ θύειν δωρεῖσθαι ἔστι τοῖς θεοῖς, τὸ δ' εὐχεσθαι αἰτεῖν τοὺς θεούς;

EYΘ. Καὶ μάλα, ὦ Σώκρατες.

ΣΩ. Ἐπιστήμη ἄρα αἰτήσεως καὶ δόσεως θεοῖς D ὁσιότης ἂν εἴη ἐκ τούτου τοῦ λόγου.

15

EYΘ. Πάνυ καλῶς, ὦ Σώκρατες, ξυνήκας δ' εἶπον.

ΣΩ. Ἐπιθυμητὴς γάρ εἰμι, ὦ φίλε, τῆς σῆς σοφίας καὶ προσέχω τὸν νοῦν αὐτῇ, ὥστε οὐ χαμαὶ πεσεῖται ὃ τι ἂν εἴπῃς. ἀλλὰ μοι λέξον, τίς αὕτη ἡ ὑπηρεσία ἔστι τοῖς θεοῖς; αἰτεῖν τε φῆς αὐτοὺς καὶ 20 δίδόναι ἐκείνοις;

¹ ὅποι, ὅπου.

ΕΥΘ. Ἐγωγε.

18 ΣΩ. Ἄρ' οὖν οὐ τὸ ὀρθῶς αἰτεῖν ἂν εἴη, ὣν δεόμεθα παρ' ἐκείνων, ταῦτα αὐτοὺς αἰτεῖν;

ΕΥΘ. Ἀλλὰ τί;

ΣΩ. Καὶ αὐτὸ διδόναι ὀρθῶς, ὣν ἐκείνοι τυγχάνουσι δεόμενοι παρ' ἡμῶν, ταῦτα ἐκείνοις αὐτὸ ἀντιδωρεῖσθαι; οὐ γάρ που τεχνικόν γ' ἂν εἴη δωροφορεῖν διδόντα τῷ ταῦτα ὣν οὐδὲν δεῖται.

ΕΥΘ. Ἀληθῆ λέγεις, ὦ Σώκρατες.

ΣΩ. Ἐμπορικὴ ἄρα τις ἂν εἴη, ὦ Εὐθύφρον, τέχνη ἡ ὁσιότης θεοῖς καὶ ἀνθρώποις παρ' ἀλλήλων. 10

ΕΥΘ. Ἐμπορικὴ, εἰ οὕτως ἡδιόν σοι ὀνομάζειν.

ΣΩ. Ἀλλ' οὐδὲν ἡδιον ἔμοιγε, εἰ μὴ τυγχάνει ἀληθὲς ὂν. φράσον δέ μοι, τίς ἡ ὠφέλεια τοῖς θεοῖς τυγχάνει οὐσα ἀπὸ τῶν δώρων ὣν παρ' ἡμῶν λαμβάνουσιν; ἃ μὲν γὰρ διδῶσι, παντὶ δήλον· οὐδὲν γὰρ 15 ἡμῶν ἐστὶν ἀγαθὸν ὃ τι ἂν μὴ ἐκείνοι δώσω· ἃ δὲ παρ' ἡμῶν λαμβάνουσιν, τί ὠφελοῦνται; ἡ τοσοῦτον αὐτῶν πλεονεκτοῦμεν κατὰ τὴν ἐμπορίαν, ὥστε πάντα τὰγαθὰ παρ' αὐτῶν λαμβάνομεν, ἐκείνοι δὲ παρ' ἡμῶν οὐδέν;

ΕΥΘ. Ἀλλ' οἶει, ὦ Σώκρατες, τοὺς θεοὺς ὠφελεῖσθαι ἀπὸ τούτων ἃ παρ' ἡμῶν λαμβάνουσιν;

ΣΩ. Ἀλλὰ τί δή ποτ' ἂν εἴη ταῦτα, ὦ Εὐθύφρον, τὰ παρ' ἡμῶν δῶρα τοῖς θεοῖς;

ΕΥΘ. Τί δ' οἶει ἄλλο ἢ τιμὴ τε καὶ γέρα καὶ ὅπερ ἐγὼ ἄρτι ἔλεγον, χάρις; 25

ΣΩ. Κεχαρισμένον ἄρα ἐστίν, ὦ Εὐθύφρον, τὸ ὄσιον, ἀλλ' οὐχὶ ὠφέλιμον οὐδὲ φίλον τοῖς θεοῖς;

ΕΥΘ. Οἶμαι ἔγωγε πάντων γε μάλιστα φίλον.

ΣΩ. Τοῦτο ἄρ' ἐστὶν αὐτὸ, ὡς ἔοικε, τὸ ὁσιον, τὸ τοῖς θεοῖς φίλον. 30

ΕΥΘ. Μάλιστα γε.

- 19 ΣΩ. Θαυμάσει οὖν ταῦτα λέγων, εἰάν σοι οἱ λόγοι φαίνωνται μὴ μένοντες ἀλλὰ βαδίζοντες, καὶ ἐμὲ αἰτιάσει τὸν Δαίδαλον βαδίζοντας αὐτοὺς ποιεῖν, αὐτὸς ὢν πολὺ γε τεχνικώτερος τοῦ Δαιδάλου καὶ κύκλιφ περι-
 ἰόντα ποιῶν; ἢ οὐκ αἰσθάνει ὅτι ὁ λόγος ἡμῖν περι-
 ελθὼν πάλιν εἰς ταῦτόν ἔκει; μέμνησαι γάρ που ὅτι
 C ἐν τῷ ἔμπροσθεν τό τε ὁσιον καὶ τὸ θεοφιλὲς οὐ ταῦτόν
 ἡμῖν ἐφάνη, ἀλλ' ἕτερα ἀλλήλων· ἢ οὐδὲ μέμνησαι;

ΕΥΘ. Ἐγωγε.

ΣΩ. Νῦν οὖν οὐκ ἐννοεῖς, ὅτι τὸ ταῖς θεοῖς φίλον 10
 φῆς ὁσιον εἶναι; τοῦτο δὲ ἄλλο τι ἢ θεοφιλὲς
 γίγνεται; ἢ οὐ;

ΕΥΘ. Πάνυ γε.

ΣΩ. Οὐκοῦν ἢ ἄρτι οὐ καλῶς ὠμολογοῦμεν, ἢ εἰ
 τότε καλῶς, νῦν οὐκ ὀρθῶς τιθέμεθα. 15

ΕΥΘ. Ἐοικεν.

- 20 ΣΩ. Ἐξ ἀρχῆς ἄρα ἡμῖν πάλιν σκεπτέον, τί ἐστὶ
 τὸ ὁσιον· ὡς ἐγώ, πρὶν ἂν μάθω, ἐκὼν εἶναι οὐκ ἀπο-
 D δειλιάσω· ἀλλὰ μὴ με ἀτιμάσῃς, ἀλλὰ παντὶ τρόπῳ
 προσέχων τὸν νοῦν ὃ τι μάλιστα νῦν εἶπε τὴν ἀλήθειαν.
 οἶσθα γάρ, εἴπερ τις ἄλλος ἀνθρώπων, καὶ οὐκ ἀφετέος 5
 εἶ, ὥσπερ ὁ Πρωτεύς, πρὶν ἂν εἴπῃς. εἰ γὰρ μὴ ἤδησθα
 σαφῶς τό τε ὁσιον καὶ τὸ ἀνόσιον, οὐκ ἔστιν ὅπως ἂν
 ποτε ἐπεχείρησας ὑπὲρ ἀνδρὸς θητὸς ἀνδρα πρεσβύτην
 πατέρα διωκάθειν φόνον, ἀλλὰ καὶ τοὺς θεοὺς ἂν ἔδευσας
 παρακινδυνεύειν, μὴ οὐκ ὀρθῶς αὐτὸ ποιήσεις, καὶ τοὺς 10

ἀνθρώπους ἡσχύνθης. νῦν δὲ εὖ οἶδ' ὅτι σαφῶς οἶει
 Ε εἶδέναι τό τε ὅσιον καὶ μὴ· εἰπὲ οὖν, ὦ βέλτιστε Εὐθύ-
 φρον, καὶ μὴ ἀποκρύψῃ ὃ τι αὐτὸ ἡγεί.

ΕΥΘ. Εἰσαῦθις τοίνυν, ὦ Σώκρατες· νῦν γὰρ
 σπεύδω ποι, καί μοι ὥρα ἀπιέναι. 15

ΣΩ. Οἶα ποιεῖς, ὦ ἑταῖρε· ἀπ' ἐλπίδος με κατα-
 βαλὼν μεγάλης ἀπέρχει, ἣν εἶχον, ὥς παρὰ σοῦ μαθὼν
 τά τε ὅσια καὶ μὴ, καὶ τῆς πρὸς Μέλητον γραφῆς ἀπαλ-
 λάξομαι, ἐνδειξάμενος ἐκείνῳ ὅτι σοφὸς ἤδη παρ' Εὐθύ-
 16 φρονος τὰ θεῖα γέγονα καὶ ὅτι οὐκέτι ὑπ' ἀγνοίας 20
 αὐτοσχεδιάζω οὐδὲ καινοτομῶ περὶ αὐτά, καὶ δὴ καὶ
 τὸν ἄλλον βίον ὅτι ἄμεινον βιωσοίμην.

ΜΕΝΕΞΕΝΟΣ¹

ΤΑ ΤΟΥΤ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ
ΣΩΚΡΑΤΗΣ, ΜΕΝΕΞΕΝΟΣ.

1 ΣΩ. Ἐξ ἀγορᾶς ἢ πόθεν Μενέξενος ;
234 ΜΕΝ. Ἐξ ἀγορᾶς, ὦ Σώκρατες, καὶ ἀπὸ τοῦ βουλευτηρίου.

ΣΩ. Τί μάλιστα σὺ πρὸς βουλευτήριον ; ἡ δὴ λαδὴ ὅτι παιδεύσεως καὶ φιλοσοφίας ἐπὶ τέλει ἡγεῖ εἶναι, 5 καὶ ὡς ἱκανῶς ἤδη ἔχων ἐπὶ τὰ μείζω ἐπινοεῖς τρέπεσθαι, καὶ ἄρχειν ἡμῶν, ὦ θαυμάσιε, ἐπιχειρεῖς τῶν πρεσβυτέρων τηλικούτος ὢν, ἵνα μὴ ἐκλίπη ὑμῶν ἡ οἰκία αἰεί 10 τινα ἡμῶν ἐπιμελητὴν παρεχομένη ;

ΜΕΝ. Ἐὰν σύ γε, ὦ Σώκρατες, ἐὰς καὶ συμβου- 10 λεύης² ἄρχειν, προθυμήσομαι· εἰ δὲ μή, οὐ. νῦν μέντοι

¹ ἡ ἐπιτάφιος· ἠθικός.

² συμβουλεύη.

ἀφικόμεν πρὸς τὸ βουλευτήριον πεθόμενος, ὅτι ἡ βοαλὴ μέλλει αἰρεῖσθαι ὅστις ἐρεῖ ἐπὶ τοῖς ἀποθανούσι· ταφὰς γὰρ οἶσθα ὅτι μέλλουσι ποιεῖν.

ΣΩ. Πάνυ γε· ἀλλὰ τίνα εἰλοντο;

15

MEN. Οὐδένα, ἀλλὰ αἰεβάλοντο εἰς τὴν αἴριον. οἶμαι μέντοι Ἀρχῖνον ἢ Δίωνα αἰρεθήσεσθαι.

- c 2 ΣΩ. Καὶ μὴν, ὦ Μενέξενε, παλαχῇ¹ κινδυνεύει καλὸν εἶναι τὸ ἐν πολέμῳ ἀποθιγῆσκειν. καὶ γὰρ ταφῆς καλῆς τε καὶ μεγαλοπρεποῦς τυγχάνει, καὶ εἰς πένης τις ὧν τελευτήσῃ, καὶ ἐπαῖνον αὖ ἔτιχε, καὶ εἰς φαῦλος ᾧ, ὑπ' ἀνδρῶν σοφῶν τε καὶ οὐκ εἰς ἐπαινούντων, ἀλλὰ ἐκ πολλοῦ χρόνου λόγους παρεσκευασμένων, οἳ οὕτω καλῶς ἐπαινοῦσιν, ὥστε καὶ τὰ προσόντα καὶ τὰ μὴ περὶ ἐκά- 5
235 στου λέγοντες, κάλλιστά πως τοῖς ὀνόμασι τοικίλλοντες, γοητεύουσιν ἡμῶν τὰς ψυχάς, καὶ τὴν πόλιν ἐγκωμιάζοντες κατὰ πάντας τρόπους καὶ τοὺς τετελευτη- 10
κότας ἐν τῷ πολέμῳ καὶ τοὺς προγόνους ἡμῶν ἅπαντας τοὺς ἔμπροσθεν καὶ αὐτοὺς ἡμᾶς τοὺς ἐπὶ ζῶντας ἐπαινοῦντες· ὥστ' ἔγωγε, ὦ Μενέξενε, γενναίως πάνυ διατίθεμαι ἐπαινούμενος ὑπ' αὐτῶν, καὶ ἐκάστοτε ἔστηκα
B ἀκροώμενος καὶ κηλούμενος, ἡγούμενος ἐν τῷ παρα- 15
χρήμῳ μείζων καὶ γενναιότερος καὶ καλλίον γεγονέναι, καὶ οἷα δὴ τὰ πολλὰ αἰ μετ' ἐμοῦ ξένοι τινὲς ἔπονται καὶ ξυνακροῶνται, πρὸς οὓς ἐγὼ σεμνότερος ἐν τῷ παραχρήμῳ γίγνομαι· καὶ γὰρ ἐκείνοι ταῦτα ταῦτα δοκοῦσί μοι πάσχειν καὶ πρὸς ἐμὲ καὶ πρὸς τὴν ἄλλην 20
πόλιν, θαυμασιωτέραν αὐτὴν ἡγεῖσθαι εἶναι ἢ πρότερον,

¹ παλαχοῦ.

ὑπὸ τοῦ λέγοντος ἀναπειθόμενοι καὶ μοι αὕτη ἡ σεμ-
νότης παραμένει ἡμέρας πλείω ἢ τρεῖς· οὕτως ἔναυλος
ο ὁ λόγος τε καὶ ὁ φθόγγος παρὰ τοῦ λέγοντος ἐνδύεται
εἰς τὰ ὦτα, ὥστε μόγις τετάρτη ἢ πέμπτη ἡμέρα ἀνα- 25
μιμνήσκομαι ἑμαυτοῦ καὶ αἰσθάνομαι οὐ γῆς εἰμί, τέως
δὲ οἶμαι μόνον οὐκ ἐν μακάρων νήσοις οἰκεῖν· οὕτως
ἡμῖν οἱ ῥήτορες δεξιοί εἰσιν.

3 ΜΕΝ. 'Αεὶ σὺ προσπαῖζεις, ὦ Σώκρατες, τοὺς
ῥήτορας. νῦν μέντοι οἶμαι ἐγὼ τὸν αἰρεθέντα οὐ πάνυ
εὐπορήσειν· ἐξ ὑπογύου γὰρ παντάπασιν ἡ αἵρεσις
γέγονεν, ὥστε ἴσως ἀναγκασθήσεται ὁ λέγων ὥσπερ
αὐτοσχεδιάζειν. 5

Δ ΣΩ. Πόθεν, ὦ ἄγαθέ; εἰσὶν ἐκάστοις τούτων λόγοι
παρεσκευασμένοι, καὶ ἅμα οὐδὲ αὐτοσχεδιάζειν τά γε
τοιαῦτα χαλεπόν. εἰ μὲν γὰρ δέοι Ἀθηναίους ἐν Πελο-
ποννησίοις εὖ λέγειν ἢ Πελοποννησίου ἐν Ἀθηναίοις,
ἀγαθοῦ ἂν ῥήτορος δέοι τοῦ πείσοντος καὶ εὐδοκίμη- 10
σοντος· ὅταν δέ τις ἐν τούτοις ἀγωνίζηται, οὐσπερ καὶ
ἐπαινέῃ, οὐδὲν μέγα δοκεῖν εὖ λέγειν.

ΜΕΝ. Οὐκ οἶει, ὦ Σώκρατες;

ΣΩ. Οὐ μέντοι μὰ Δία.

Ε ΜΕΝ. Ἡ οἶει οἷός τ' ἂν εἶναι αὐτὸς εἰπεῖν, εἰ δέοι 15
καὶ ἔλοιτό σε ἡ βουλή;

ΣΩ. Καὶ ἐμοὶ μὲν γε, ὦ Μενέξενε, οὐδὲν θαυμα-
στὸν οἶψ' εἶναι εἰπεῖν, ὅτι τυγχάνει διδάσκαλος οὕσα
οὐ πάνυ φαύλη περὶ ῥητορικῆς, ἀλλ' ἥπερ καὶ ἄλλους
πολλοὺς καὶ ἀγαθοὺς πεποίηκε ῥήτορας, ἕνα δὲ καὶ 20
διαφέροντα τῶν Ἑλλήνων, Περικλέα τὸν Ξανθίππου.

ΜΕΝ. Τίς αὕτη; ἢ δῆλον ὅτι Ἀσπασίαν λέγεις;

ΣΩ. Λέγω γάρ, καὶ Κόννον γε τὸν Μῆτροβίου·
 236 οὗτοι γάρ μοι δύο εἰσὶ διδάσκαλοι, ὁ μὲν μουσικῆς, ἡ
 δὲ ῥητορικῆς. οὕτω μὲν οὖν τρεφόμενον ἄνδρα οὐδέν 25
 θαυμαστὸν δεινὸν εἶναι λέγειν· ἀλλὰ καὶ ὅστις ἐμοῦ
 κάκιον ἐπαιδεύθη, μουσικὴν μὲν ὑπὸ Λάμπρου παιδεύ-
 θείς, ῥητορικὴν δὲ ὑπ' Ἀντιφώντος τοῦ Ῥαμνουσίου,
 ὅμως κἂν οὗτος οἷός τ' εἴη Ἀθηναίους γε ἐν Ἀθηναίοις
 ἐπαινῶν εὐδοκιμεῖν.

4 ΜΕΝ. Καὶ τί ἂν ἔχοις εἰπεῖν, εἰ δέοι σε λέγειν;

ΣΩ. Αὐτὸς μὲν παρ' ἐμαυτοῦ ἴσως οὐδέν, Ἀσπα-
 Β σίας δὲ καὶ χθὲς ἠκροώμην περαινούσης ἐπιτάφιον
 λόγον περὶ αὐτῶν τούτων. ἤκουσε γὰρ ἅπερ σὺ λέγεις,
 ὅτι μέλλοιεν Ἀθηναῖοι αἰρεῖσθαι τὸν ἐροῦντα· ἔπειτα 5
 τὰ μὲν ἐκ τοῦ παραχρῆμά μοι διήρει, οἷα δέοι λέγειν, τὰ
 δὲ πρότερον ἐσκεμμένα, ὅτε μοι δοκεῖ συντεῖθαι τὸν
 ἐπιτάφιον λόγον, ὃν Περικλῆς εἶπε, περιλείμματ' ἅττα
 ἐξ ἐκείνου συγκολλῶσα.

ΜΕΝ. Ἡ καὶ μνημονεύσαις ἂν ἃ ἔλεγεν Ἀσπα- 10
 σία;

ΣΩ. Εἰ μὴ ἀδικῶ γε· ἐμάνθανόν γέ τοι παρ' αὐτῆς,
 C καὶ ὀλίγου πληγὰς ἔλαβον, ὅτι ἐπελανθανόμην.

ΜΕΝ. Τί οὖν σὺ διήλθες;

ΣΩ. Ἄλλ' ὅπως μὴ μοι χαλεπανεῖ ἡ διδάσκαλος, 15
 ἂν ἐξενέγκω αὐτῆς τὸν λόγον.

ΜΕΝ. Μηδαμῶς, ὦ Σώκρατες, ἀλλ' εἰπέ, καὶ πάννυ
 μοι χαριεῖ, εἴτε Ἀσπασίας βούλει λέγειν εἴτε ὅτουσιν·
 ἀλλὰ μόνον εἰπέ.

ΣΩ. Ἄλλ' ἴσως μου καταγελάσει, ἂν σοι δόξω 20
 -οεσβύτης ὧν ἔτι παίζειν.

MEN. Οὐδαμῶς, ὦ Σώκρατες, ἀλλ' εἰπέ παντὶ
τρόπῳ.

- 5 ΣΩ. Ἀλλὰ μέντοι σοί γε δεῖ χαρίζεσθαι, ὥστε
 D καὶ ὀλίγον, εἰ με κελεύοις ἀποδύντα ὀρχήσασθαι, χαρι-
 σαίμην ἄν, ἐπειδὴ γε μόνῳ ἐσμέν. ἀλλ' ἄκουε. ἔλεγε
 γάρ ὡς ἐγῶμαι, ἀρξαμένη λέγειν ἀπ' αὐτῶν τῶν τεθνεώ-
 των οὕτως. Ἔργῳ μὲν ἡμῖν οἶδε ἔχουσι τὰ προσή- 5
 κοντα σφίσιν αὐτοῖς, ὧν τυχόντες πορεύονται τὴν
 εἰμαρμένην πορείαν, προπεμφθέντες κοινῇ μὲν ὑπὸ τῆς
 πόλεως, ἰδίᾳ δὲ ὑπὸ τῶν οἰκείων· λόγῳ δὲ δὴ τὸν
 λειπόμενον κόσμον ὃ τε νόμος προστάττει ἀποδοῦναι
 E τοῖς ἀνδράσι καὶ χρή. ἔργων γὰρ εὖ πραχθέντων λόγῳ 10
 καλῶς ῥηθέντι μνήμη καὶ κόσμος τοῖς πράξασι γίγνεται
 παρὰ τῶν ἀκουσάντων· δεῖ δὴ τοιούτου τινὸς λόγου,
 ὅστις τοὺς μὲν τετελευτηκότας ἱκανῶς ἐπαινέσεται, τοῖς
 δὲ ζῶσιν εὐμενῶς παραινέσεται, ἐκγόνοις μὲν καὶ ἀδελ-
 φοῖς μιμείσθαι τὴν τῶνδε ἀρετὴν παρακελευόμενος, 15
 πατέρας δὲ καὶ μητέρας καὶ εἴ τινες τῶν ἀνωθεν ἔτι
 προγόνων λείπονται, τούτους δὲ παραμυθούμενος. τίς
 237 οὖν ἂν ἡμῖν τοιοῦτος λόγος φανείη; ἢ πόθεν ἂν ὀρθῶς
 ἀρξαίμεθα ἄνδρας ἀγαθοὺς ἐπαινοῦντες, οἱ ζῶντές τε
 τοὺς ἑαυτῶν εὐφραῖνον δι' ἀρετὴν, καὶ τὴν τελευτὴν 20
 ἀντὶ τῆς τῶν ζώντων σωτηρίας ἡλλάξαντο; δοκεῖ μοι
 χρῆναι κατὰ φύσιν, ὥσπερ ἀγαθοὶ ἐγένοντο, οὕτω καὶ
 ἐπαινεῖν αὐτούς. ἀγαθοὶ δ' ἐγένοντο διὰ τὸ φῦναι ἐξ
 ἀγαθῶν. τὴν εὐγένειαν οὖν πρῶτον αὐτῶν ἐγκωμιά-
 B ζῶμεν, δεύτερον δὲ τροφήν τε καὶ παιδείαν· ἐπὶ δὲ 25
 τούτοις τὴν τῶν ἔργων πράξιν ἐπιδείζωμεν, ὥς καλὴν
 καὶ ἀξίαν τούτων ἀπεφάναντο.

6 Τῆς δ' εὐγενείας πρῶτον ὑπῆρξε τοῖσδε ἡ τῶν προ-
 γόνων γένεσις οὐκ ἔπηλυσ οὔσα, οὐδὲ τοὺς ἐκγόνους
 τούτους ἀποφνηαμένη μετοικούντας ἐν τῇ χώρᾳ ἄλλοθεν
 σφῶν ἠκόντων, ἀλλ' αὐτόχθονας καὶ τῷ ὄντι ἐν πατρίδι
 οἰκοῦντας καὶ ζῶντας, καὶ τρεφομένους οὐχ ὑπὸ μητρυνῆς
 ὡς ἄλλοι, ἀλλ' ὑπὸ μητρὸς τῆς χώρας ἐν ᾗ ᾤκουν, καὶ νῦν
 C κεῖσθαι τελευτήσαντας ἐν οἰκείοις τόποις τῆς τεκούσης
 καὶ θρεψάσης καὶ ὑποδεξαμένης. δικαιοτάτον δὴ κοσμη-
 σαι πρῶτον τὴν μητέρα αὐτήν· οὕτω γὰρ συμβαίνει ἅμα
 καὶ ἡ τῶνδε εὐγένεια κοσμουμένη.

7 Ἔστι δὲ ἀξία ἡ χώρα καὶ ὑπὸ πάντων ἀνθρώπων
 ἐπαινείσθαι, οὐ μόνον ὑφ' ἡμῶν, πολλαχῇ μὲν καὶ ἄλλῃ,
 πρῶτον δὲ καὶ μέγιστον ὅτι τυγχάνει οὔσα θεοφιλῆς.
 μαρτυρεῖ δὲ ἡμῶν τῷ λόγῳ ἡ τῶν ἀμφισβητησάντων
 περὶ αὐτῆς θεῶν ἔρις τε καὶ κρίσις· ἦν δὴ θεοὶ ἐπὶ- 5
 D νεσαν, πῶς οὐχ ὑπ' ἀνθρώπων γε ξυμπάντων δικαία
 ἐπαινείσθαι; δεύτερος δὲ ἔπαινος δικαίως ἂν αὐτῆς εἴη,
 ὅτι ἐν ἐκείνῃ τῷ χρόνῳ, ἐν ᾧ ἡ πᾶσα γῆ ἀνεδίδου καὶ
 ἔφυε ζῶα παντοδαπά, θηρία τε καὶ βοτά, ἐν τούτῳ ἡ
 ἡμετέρα θηρίων μὲν ἀγρίων ἄγονος καὶ καθαρά ἐφάνη, 10
 ἐξελέξατο δὲ τῶν ζώων καὶ ἐγέννησεν ἄνθρωπον, ὃ
 συνέσει τε ὑπερέχει τῶν ἄλλων καὶ δίκην καὶ θεοὺς
 E μόνον νομίζει. μέγα δὲ τεκμήριον τούτῳ τῷ λόγῳ, ὅτι
 ἦδε ἔτεκεν ἡ γῆ τοὺς τῶνδ' τε καὶ ἡμετέρους προγόνους·
 πᾶν γὰρ τὸ τεκὸν τροφήν ἔχει ἐπιτηδείαν ᾧ ἂν τέκῃ· 15
 ᾧ καὶ γυνὴ δῆλη τεκούσά τε ἀληθῶς καὶ μή, ἀλλ'
 ὑποβαλλομένη, εἰ μὴ ἔχῃ πηγὰς τροφῆς τῷ γεννω-
 μένῳ. ὃ δὴ καὶ ἡ ἡμετέρα γῆ τε καὶ μήτηρ ἱκανὸν
 τεκμήριον παρέχεται ὡς ἀνθρώπους γεννησαμένη· μόνῃ

γὰρ ἐν τῇ τότε καὶ πρώτη τροφῇ ἀνθρωπεῖαν ἤνεγκε 20
 238 τὸν τῶν πυρῶν καὶ κριθῶν καρπὸν, ᾧ κάλλιστα καὶ
 ἄριστα τρέφεται τὸ ἀνθρώπειον γένος, ὡς τῇ ὄντι τοῦτο
 τὸ ζῶον αὐτῇ γεννησαμένη. μᾶλλον δὲ ὑπὲρ γῆς ἢ
 γυναικὸς προσήκει δέχεσθαι τοιαῦτα τεκμήρια· οὐ γὰρ
 γῇ γυναῖκα μεμίμηται κηῖσει καὶ γεννήσει, ἀλλὰ γυνή 25
 γῆν. τούτου δὲ τοῦ καρποῦ οὐκ ἐφθόνησεν, ἀλλ' ἐνειμε
 καὶ τοῖς ἄλλοις· μετὰ δὲ τοῦτο ἐλαίου γένεσιν, πύων
 ἀρωγὴν, ἀνῆκε τοῖς ἐκγόνοις· θραψαμένη δὲ καὶ αὐξή-
 30 σασα πρὸς ἡβην ἄρχοντας καὶ διδασκάλους αὐτῶν θεοὺς
 ἐπηγάγετο· ὧν τὰ μὲν ὀνόματα πρέπει ἐν τῇ τοιῷδε ἔῃν· 30
 ἴσμεν γάρ· οἱ τὸν βίον ἡμῶν κατεσκεύασαν πρὸς τε τὴν
 καθ' ἡμέραν δίαιταν, τέχνας πρώτους παιδευσάμενοι, καὶ
 πρὸς τὴν ὑπὲρ τῆς χώρας φυλακὴν ὅπλων κτήσιν τε καὶ
 χρῆσιν διδασάμενοι.

8 Γεννηθέντες δὲ καὶ παιδευθέντες οὕτως οἱ τῶνδε
 πρόγονοι ἔκουν πολιτείαν κατασκευασάμενοι, ἧς ὁρθῶς
 C ἔχει διὰ βραχείων ἐπιμνησθῆναι. πολιτεία γὰρ τροφή
 ἀνθρώπων ἐστὶ, καλὴ μὲν ἀγαθῶν, ἡ δὲ ἐναντία κακιῶν.
 ὡς οὖν ἐν καλῇ πολιτείᾳ ἐτράφησαν οἱ πρόσθεν ἡμῶν, 5
 ἀναγκαῖον δηλώσαι, δι' ἣν δὴ κακείνοι ἀγαθοὶ καὶ οἱ
 νῦν εἰσίν, ὧν οἶδε τυγχάνουσιν ὄντες οἱ τετελευτηκότες.
 ἡ γὰρ αὐτῇ πολιτεία καὶ τότε ἦν καὶ νῦν, ἀριστοκρατία,
 ἐν ἣ νῦν τε πολιτευόμεθα καὶ τὸν αἰὶ χρόνον ἐξ ἐκείνου
 ὡς τὰ πολλά. καλεῖ δὲ ὁ μὲν αὐτὴν δημοκρατίαν, ὁ δὲ 10
 D ἄλλο, ᾧ ἂν χαίρη· ἐστὶ δὲ τῇ ἀληθείᾳ μετ' εὐδοξίας
 πλήθους ἀριστοκρατία. βασιλεῖς μὲν γὰρ αἰὶ ἡμῖν
 εἰσίν· οὗτοι δὲ τοτὲ μὲν ἐκ γένους, τοτὲ δὲ αἵρετοί·
 ἐγκρατὲς δὲ τῆς πόλεως τὰ πολλά τὸ πλῆθος, τὰς δὲ

ἀρχὰς δίδωσι καὶ τὸ κράτος τοῖς αἰὶ δόξασιν ἀρίστοις 15
 εἶναι, καὶ οὔτε ἀσθενείᾳ οὔτε πενίᾳ οὐτ' ἀγνωσίᾳ πατέ-
 ρων ἀπελήλαται οὐδεὶς οὐδὲ τοῖς ἐναντίοις τετίμηται,
 ὥσπερ ἐν ἄλλαις πόλεσιν, ἀλλὰ εἰς ὅρος, ὃ δόξας
 σοφὸς ἢ ἀγαθὸς εἶναι κρατεῖ καὶ ἄρχει. αἰτία δὲ ἡμῖν
 E τῆς πολιτείας ταύτης ἡ ἐξ ἴσου γένεσις. αἱ μὲν γὰρ 20
 ἄλλαι πόλεις ἐκ παντοδαπῶν κατεσκευασμένοι ἀνθρώ-
 πων εἰσὶ καὶ ἀνωμάτων, ὥστε αὐτῶν ἀνώμαλοι καὶ αἱ
 πολιτεῖαι, τυραννίδες τε καὶ ὀλιγαρχίαι· οἰκοῦσιν οὖν
 ἔνιοι μὲν δούλους, οἱ δὲ δεσπότας ἀλλήλους νομίζοντες·
 239 ἡμεῖς δὲ καὶ οἱ ἡμέτεροι, μιᾶς μητρὸς πάντες ἀδελφοὶ 25
 φύντες, οὐκ ἀξιούμεν δούλοι οὐδὲ δεσπόται ἀλλήλων
 εἶναι, ἀλλ' ἡ ἰσογονία ἡμᾶς ἡ κατὰ φύσιν ἰσονομίαν
 ἀναγκάζει ζητεῖν κατὰ νόμον, καὶ μηδενὶ ἄλλῳ ὑπέκειν
 ἀλλήλοις ἢ ἀρετῆς δόξῃ καὶ φρονήσεως.
 9 Ὅθεν δὴ ἐν πάσῃ ἐλευθερίᾳ τεθραμμένοι οἱ τῶνδ'
 τε πατέρες καὶ ἡμέτεροι¹ καὶ αὐτοὶ οὗτοι, καὶ καλῶς
 φύντες, πολλὰ δὴ καὶ καλὰ ἔργα ἀπεφάναντο εἰς πάντας
 ἀνθρώπους καὶ ἰδίᾳ καὶ δημοσίᾳ, οἴομενοι δεῖν ὑπὲρ τῆς
 B ἐλευθερίας καὶ Ἑλλήσιν ὑπὲρ Ἑλλήνων μάχεσθαι καὶ 5
 βαρβάρους ὑπὲρ ἀπάντων τῶν Ἑλλήνων. Εὐμόλπου
 μὲν οὖν καὶ Ἀμαζόνων ἐπιστρατευσάντων ἐπὶ τὴν
 χώραν καὶ τῶν ἔτι προτέρων ὥς ἡμύναντο, καὶ ὥς
 ἤμυναν Ἀργείοις πρὸς Καδμείους καὶ Ἡρακλείδαις
 πρὸς Ἀργείους, ὃ τε χρόνος βραχὺς ἀξίως διηγήσασθαι, 10
 ποιηταὶ τε αὐτῶν ἤδη ἱκανῶς τὴν ἀρετὴν ἐν μουσικῇ
 C ὑμνήσαντες εἰς πάντας μεμνήκασιν· ἐὰν οὖν ἡμεῖς

¹ οἱ τῶνδε πατέρες καὶ οἱ ἡμέτεροι.

- ἐπιχειρῶμεν τὰ αὐτὰ λόγῳ ψιλῷ κοσμεῖν, τάχ' ἂν
 δεύτεροι φαινόμεθα. ταῦτα μὲν οὖν διὰ ταῦτα δοκεῖ
 μοι ἔφν, ἐπειδὴ καὶ ἔχει τὴν ἀξίαν· ὧν δὲ οὔτε ποιητῆς 15
 πω δόξαν ἀξίαν ἐπ' ἀξίοις λαβὼν ἔχει, ἔτι τ' ἐστὶν ἐν
 μνηστείᾳ¹, τούτων πέρι μοι δοκεῖ χρῆναι ἐπιμνησθῆναι
 ἐπαινοῦντά τε καὶ προμνύμενον ἄλλοις ἐς ψδὰς τε καὶ
 τὴν ἄλλην ποίησιν αὐτὰ θείναι πρεπόντως τῶν πραξάν-
 D των. ἔστι δὲ τούτων ὧν λέγω πρῶτα· Πέρσας ἤγου- 20
 μένους τῆς Ἀσίας καὶ δουλουμένους τὴν Εὐρώπην ἔσχον
 οἱ τῆσδε τῆς χώρας ἔκγονοι, γονεῖς δὲ ἡμέτεροι, ὧν καὶ
 δίκαιον καὶ χρῆ πρῶτον μεμνημένους ἐπαινεῖσαι αὐτῶν
 τὴν ἀρετὴν. δεῖ δὴ αὐτὴν ἰδεῖν, εἰ μέλλει τις καλῶς
 ἐπαινεῖν, ἐν ἐκείνῳ τῷ χρόνῳ γεγόμενον λόγῳ, ὅτε πᾶσα 25
 μὲν ἡ Ἀσία ἐδούλευε τρίτῃ ἤδη βασιλείᾳ, ὧν ὁ μὲν
 πρῶτος Κῦρος ἐλευθέρωσας Πέρσας τοὺς αὐτοῦ πολίτας
 E τῷ αὐτοῦ φρονήματι ἅμα καὶ τοὺς δεσπότας Μήδους
 ἐδουλώσατο καὶ τῆς ἄλλης Ἀσίας μέχρι Λιγύπτου
 ἤρξεν, ὁ δὲ υἱὸς αὐτοῦ Αἰγύπτου τε καὶ Λιβύης ὅσον 30
 οἶόν τε ἦν ἐπιβαίνειν, τρίτος δὲ Δαρεῖος περὶ μὲν
 μέχρι Σκυθῶν τὴν ἀρχὴν ὥριστο, ναυσὶ δὲ τῆς τε
 240 θαλάττης ἐκράτει καὶ τῶν νήσων, ὥστε μηδὲ ἀξιούν
 ἀντίπαλον αὐτῷ μηδένα εἶναι· αἱ δὲ γινῶμαι δεδουλω-
 μέναι ἀπάντων ἀνθρώπων ἦσαν· οὕτω πολλὰ καὶ με- 35
 γάλα καὶ μάχημα γένη καταδεδουλωμένη ἦν ἡ Περσῶν
 ἀρχή.
- 10 Αἰτιασάμενος δὲ Δαρεῖος ἡμᾶς τε καὶ Ἑρετριέας,
 Σάρδεσιν ἐπιβουλεύσαι προφασιζόμενος, πέμψας μν-

¹ ἀμνηστία.

ριάδας μὲν πεντήκοντα ἐν τε πλοίοις καὶ ναυσί, ναῦς
 δὲ τριακοσίας, Δᾶτιν δὲ ἄρχοντα, εἶπεν ἦκειν ἄγοντα
 Ἑρετριάς καὶ Ἀθηναίους, εἰ βούλοιτο τὴν ἑαυτοῦ 5
 B κεφαλὴν ἔχειν· ὁ δὲ πλεύσας εἰς Ἑρέτριαν ἐπ' ἄνδρας,
 οἳ τῶν τότε Ἑλλήνων ἐν τοῖς εὐδοκιμωτάτοις ἦσαν τὰ
 πρὸς τὸν πόλεμον καὶ οὐκ ὀλίγοι, τούτους ἐχειρώσατο
 μὲν ἐν τρισὶν ἡμέραις, διηρευνήσατο δὲ αὐτῶν πᾶσαν
 τὴν χώραν, ἵνα μηδεὶς ἀποφύγοι, τοιούτῳ τρόπῳ· ἐπὶ 10
 τὰ ὄρια ἐλθόντες τῆς Ἑρετρικῆς οἱ στρατιῶται αὐτοῦ,
 ἐκ θαλάττης εἰς θάλατταν διαστάντες, συνάψαντες τὰς
 C χεῖρας διήλθον ἅπασαν τὴν χώραν, ἵν' ἔχοιεν τῷ βασι-
 λεῖ εἰπεῖν, ὅτι οὐδεὶς σφᾶς ἀποπεφευγὼς εἴη. τῇ δ'
 αὐτῇ διανοίᾳ κατηγάγοντο ἐξ Ἑρετριάς εἰς Μαραθῶνα, 15
 ὡς ἔτοιμόν σφισιν ὄν καὶ Ἀθηναίους ἐν τῇ αὐτῇ ταύτῃ
 ἀνάγκῃ ζεύξαντας Ἑρετριεῦσιν ἄγειν. τούτων δὲ τῶν
 μὲν πραχθέντων, τῶν δ' ἐπιχειρουμένων οὐτ' Ἑρετρι-
 εῦσιν ἐβοήθησεν Ἑλλήνων οὐδεὶς αὐτε Ἀθηναίοις πλὴν
 Λακεδαιμονίων· οὗτοι δὲ τῇ ὑστεραίᾳ τῆς μάχης ἀφί- 20
 κοντο· οἱ δ' ἄλλοι πάντες ἐκπεπληγμένοι, ἀγαπῶντες
 D τὴν ἐν τῷ παρόντι σωτηρίαν, ἡσυχίαν ἤγον. ἐν τούτῳ
 δὴ ἂν τις γενόμενος γνῶιη, οἷοι ἄρα ἐτύγχανον ὄντες
 τὴν ἀρετὴν οἱ Μαραθῶνι δεξάμενοι τὴν τῶν βαρβάρων
 δύναμιν καὶ κολασάμενοι τὴν ὑπερηφανίαν ὅλης τῆς 25
 Ἀσίας καὶ πρῶτοι στήσαντες τρόπαια τῶν βαρβάρων,
 ἡγεμόνες καὶ διδάσκαλοι τοῖς ἄλλοις γενόμενοι, ὅτι οὐκ
 ἄμαχος εἴη ἡ Περσῶν δύναμις, ἀλλὰ πᾶν πλῆθος καὶ
 E πᾶς πλοῦτος ἀρετῇ ὑπέκει. ἐγὼ μὲν οὖν ἐκείνους τοὺς
 ἄνδρας ἀμὲν οὐ μόνον τῶν σωμάτων τῶν ἡμετέρων 30
 , ἀλλὰ καὶ τῆς ἐλευθερίας τῆς τε ἡμετέρας

καὶ ξυμπάντων τῶν ἐν τῇδε τῇ ἡπείρῃ· εἰς ἐκεῖνο γὰρ τὸ ἔργον ἀποβλέψαντες καὶ τὰς ὑστέρας μάχας ἐτόλμησαν διακινδυνεύειν οἱ Ἕλληνες ὑπὲρ τῆς σωτηρίας, μαθηταὶ τῶν Μαραθῶνι γενόμενοι.

- 11 Τὰ μὲν οὖν ἀριστεῖα τῷ λόγῳ ἐκείνοις ἀναθετόν,
 241 τὰ δὲ δευτερεῖα τοῖς περὶ Σαλαμῖνα καὶ ἐπ' Ἀρτεμισίῳ
 ναυμαχῆσαι καὶ νικήσαι· καὶ γὰρ τούτων τῶν ἀνδρῶν
 πολλὰ μὲν ἂν τις ἔχοι διαλθεῖν, καὶ οἷα ἐπιόντα ὑπέ-
 μειναν κατὰ τε γῆν καὶ κατὰ θάλατταν, καὶ ὥς ἡμύ- 5
 ναντο ταῦτα ὃ δέ μοι δοκεῖ καὶ ἐκείνων κάλλιστον εἶναι,
 τούτου μνησθήσομαι, ὅτι τὸ ἐξῆς ἔργον τοῖς Μαραθῶνι
 διεπράξαντο. οἱ μὲν γὰρ Μαραθῶνι τοσοῦτον μόνον
 ἐπεδείξαν¹ τοῖς Ἕλλησιν, ὅτι κατὰ γῆν ὁλόν τε ἀμύ-
 B νεσθαι τοὺς βαρβάρους ὀλίγοις πολλοῦς, ναυσὶ δὲ ἔτι 10
 ἦν ἄδηλον καὶ δόξαν εἶχον Πέρσαι ἅμαχοι εἶναι κατὰ
 θάλατταν καὶ πλήθει καὶ πλούτῳ καὶ τέχνῃ καὶ ῥώμῃ·
 τοῦτο δὴ ἄξιον ἐπαινεῖν τῶν ἀνδρῶν τῶν τότε ναυμαχη-
 σάντων, ὅτι τὸν ἐχόμενον φόβον διέλυσαν τῶν Ἑλ-
 λήνων καὶ ἔπαυσαν φοβουμένους πλήθος νεῶν τε καὶ 15
 ἀνδρῶν. ὑπ' ἀμφοτέρων δὴ ξυμβαίνει, τῶν τε Μαρα-
 C θῶνι μαχεσαμένων καὶ τῶν ἐν Σαλαμῖνι ναυμαχησάν-
 των, παιδευθῆναι τοὺς ἄλλους Ἕλληνας, ὑπὸ μὲν τῶν
 κατὰ γῆν, ὑπὸ δὲ τῶν κατὰ θάλατταν μαθόντας καὶ
 ἐθισθέντας μὴ φοβεῖσθαι τοὺς βαρβάρους.
- 12 Τρίτον δὲ λέγω τὸ ἐν Πλαταιαῖς ἔργον καὶ ἀριθμῷ
 καὶ ἀρετῇ γενέσθαι τῆς Ἑλληνικῆς σωτηρίας, κοινὸν
 ἤδη τοῦτο Λακεδαιμονίων τε καὶ Ἀθηναίων. τὸ μὲν

¹ ἐπεδείξαντο.

οὖν μέγιστον καὶ χαλεπώτατον οὗτοι πάντες ἤμυναν¹,
 καὶ διὰ ταύτην τὴν ἀρετὴν νῦν τε ὑφ' ἡμῶν ἐγκωμιά- 5
 ζονται καὶ εἰς τὸν ἔπειτα χρόνον ὑπὸ τῶν ὕστερον·
 D μετὰ δὲ τοῦτο πολλὰ μὲν πόλεις τῶν Ἑλλήνων ἔτι
 ἦσαν μετὰ τοῦ βαρβάρου, αὐτὸς δὲ ἡγγέλλετο βασιλεὺς
 διανοεῖσθαι ὡς ἐπιχειρήσων πάλιν ἐπὶ τοὺς Ἑλληνας.
 δίκαιον δὴ καὶ τούτων ἡμᾶς ἐπιμνησθῆναι, οἱ τοῖς τῶν 10
 προτέρων ἔργοις τέλος τῆς σωτηρίας ἐπέθεσαν ἀνακα-
 θηράμενοι καὶ ἐξελάσαντες πᾶν τὸ βάρβαρον ἐκ τῆς
 E θαλάττης. ἦσαν δὲ οὗτοι οἱ τε ἐκ' Εὐρυμέδοντι ναυ-
 μαχήσαντες καὶ οἱ εἰς Κύπρον στρατεύσαντες καὶ οἱ
 εἰς Αἴγυπτον πλεύσαντες καὶ ἄλλοσε πολλαχόσε, ὧν 15
 χρή μεμνήσθαι καὶ χάριν αὐτοῖς εἰδέναι, ὅτι βασιλέα
 ἐποίησαν δέισαντα τῇ ἑαυτοῦ σωτηρίᾳ τὸν νῦν προσ-
 ἔχειν, ἀλλὰ μὴ τῇ τῶν Ἑλλήνων ἐπιβουλεύειν φθορᾷ.
 13 Καὶ οὗτος μὲν δὴ² πάσῃ τῇ πόλει δεηντλήθη ὁ πό-
 242 λεμος ὑπὲρ ἑαυτῶν τε καὶ τῶν ἄλλων ὁμοφώνων πρὸς
 τοὺς βαρβάρους· εἰρήνης δὲ γενομένης καὶ τῆς πόλεως
 τιμωμένης ἦλθεν ἐπ' αὐτήν, ὃ δὴ φιλεῖ ἐκ τῶν ἀνθρώ-
 πων τοῖς εὖ πράττουσι προσπίπτειν, πρῶτον μὲν ζῆλος, 5
 ἀπὸ ζήλου δὲ φθόνος· ὃ καὶ τήνδε τὴν πόλιν ἄκουσαν
 ἐν πολέμῳ τοῖς Ἑλλησι κατέστησε. μετὰ δὲ τοῦτο
 γενομένου πολέμου, συνέβαλον μὲν ἐν Ταναῳρᾳ ὑπὲρ
 B τῆς Βοιωτῶν ἐλευθερίας Λακεδαιμονίοις μαχόμενοι,
 ἀμφισβητησίμου δὲ τῆς μάχης γενομένης, διέκρινε το 10
 ὕστερον ἔργον· οἱ μὲν γὰρ ᾤχοντο ἀπιώντες, καταλι-
 πόντες Βοιωτοὺς οἷς ἐβοήθουν, οἱ δ' ἡμέτεροι τρίτῃ

¹ ἡμύναντο Bek. ? ἤνυσαν Gottl.

² πᾶς πάσῃ, Stall.

- ἡμέρα ἐν Οἰνοφύτοις νικήσαντες τοὺς ἀδίκως φεύγοντας
 δικαίως κατήγαγον. οὗτοι δὴ πρῶτοι μετὰ τὸν Περ-
 σικὸν πόλεμον, Ἑλλήσιν ἤδη ὑπὲρ τῆς ἐλευθερίας 15
 βοηθοῦντες πρὸς Ἑλλήνας, ἄνδρες ἀγαθοὶ γενόμενοι
 C καὶ ἐλευθερώσαντες οἷς ἐβοήθουν, ἐν τῷδε τῷ μνήματι
 τιμηθέντες ὑπὸ τῆς πόλεως πρῶτοι ἐτέθησαν. μετὰ
 δὲ ταῦτα πολλοῦ πολέμου γενομένου, καὶ πάντων τῶν
 Ἑλλήνων ἐπιστρατευσάντων καὶ τεμόντων τὴν χώραν 20
 καὶ ἀναξίαν χάριν ἐκτινόντων τῇ πόλει, νικήσαντες
 αὐτοὺς ναυμαχίᾳ οἱ ἡμέτεροι καὶ λαβόντες αὐτῶν τοὺς
 ἡγεμόνας Λακεδαιμονίους ἐν τῇ Σφαγίᾳ, ἐξὸν αὐτοὺς¹
 διαφθεῖραι ἐφείσαντο καὶ ἀπέδοσαν καὶ εἰρήνην ἐποιή-
 D σαντο, ἡγούμενοι πρὸς μὲν τὸ ὁμόφυλον μέχρι νίκης 25
 δεῖν πολεμεῖν, καὶ μὴ δι' ὀργὴν ἰδίαν πόλεως τὸ κοινὸν
 τῶν Ἑλλήνων διολλύναι, πρὸς δὲ τοὺς βαρβάρους μέχρι
 διαφθορᾶς. τούτους δὴ ἄξιον ἐπαινεῖσαι τοὺς ἄνδρας,
 οἱ τοῦτον τὸν πόλεμον πολεμήσαντες ἐνθάδε κεῖνται,
 ὅτι ἐπέδειξαν, εἴ τις ἄρα ἡμφεσβήτει, ὡς ἐν τῷ προτέρῳ 30
 πολέμῳ τῷ πρὸς τοὺς βαρβάρους ἄλλοι τινὲς εἰεν ἀμεί-
 E νους Ἀθηναίων, ὅτι οὐκ ἀληθῆ ἀμφισβητοῖεν· οὗτοι
 γὰρ ἐνταῦθα ἔδειξαν, στασιασάσης τῆς Ἑλλάδος περι-
 γενομένοι τῷ πολέμῳ, τοὺς προεστῶτας τῶν ἄλλων
 Ἑλλήνων χειρωσάμενοι, μεθ' ὧν τότε τοὺς βαρβάρους 35
 ἐνίκων κοινή, τούτους νικῶντες ἰδίᾳ.
- 14 Τρίτος δὲ πόλεμος μετὰ ταύτην τὴν εἰρήνην ἀνέλ-
 πιστός τε καὶ δεινὸς ἐγένετο, ἐν ᾧ πολλοὶ καὶ ἀγαθοὶ
 τελευτήσαντες ἐνθάδε κεῖνται, πολλοὶ μὲν ἀμφὶ Σι-

¹ cett. αὐτοῖς, correxit Stall.

243 κελίαν πλείστα τρόπαια στήσαντες ὑπὲρ τῆς Λεοντίνων
 ἐλευθερίας, οἷς βοηθοῦντες διὰ τοὺς ὅρκους ἔπλευσαν 5
 εἰς ἐκείνους τοὺς τόπους, διὰ δὲ μήκος τοῦ πλοῦ εἰς
 ἀπορίαν τῆς πόλεως καταστάσης καὶ οὐ δυναμένης
 αὐτοῖς ὑπηρετεῖν, τούτῳ ἀπειπόντες ἐδυστύχησαν· ὧν
 οἱ ἐχθροὶ καὶ προσπολεμήσαντες πλείω ἔπαινον ἔχουσι
 σωφροσύνης καὶ ἀρετῆς ἢ τῶν ἄλλων οἱ φίλοι· πολλοὶ 10
 δ' ἐν ταῖς ναυμαχίαις ταῖς καθ' Ἑλλήσποντον, μιᾷ μὲν
 B ἡμέρᾳ πάσας τὰς τῶν πολεμίων ἐλόντες ναῦς, πολλὰς
 δὲ καὶ ἄλλας νικήσαντες· ὁ δ' εἶπον δεινὸν καὶ ἀνέλ-
 πιστον τοῦ πολέμου γενέσθαι, τόδε λέγω τὸ εἰς τοσοῦ-
 τον φιλονεικίας ἐλθεῖν πρὸς τὴν πόλιν τοὺς ἄλλους 15
 Ἑλληνας, ὥστε τολμῆσαι τῷ ἐχθίστῳ ἐπικηρυκεύσα-
 σθαι βασιλεῖ, ὃν κοινῇ ἐξέβαλον μεθ' ἡμῶν, ἰδίᾳ τοῦτον
 πάλιν ἐπάγεσθαι, βάρβαρον ἐφ' Ἑλληνας, καὶ ξυνα-
 C θροῖσαι ἐπὶ τὴν πόλιν πάντας Ἑλληνὰς τε καὶ βαρβά-
 ρους. οὐ δὴ καὶ ἐκφανὴς ἐγένετο ἡ τῆς πόλεως ῥώμη 20
 τε καὶ ἀρετή. οἰομένων γὰρ ἤδη αὐτὴν καταπεπολε-
 μῆσθαι καὶ ἀπειλημμένων ἐν Μυτιλήνῃ τῶν νεῶν,
 βοηθήσαντες ἐξήκοντα ναυσίν, αὐτοὶ ἐμβάντες εἰς τὰς
 ναῦς, καὶ ἄνδρες γενόμενοι ὁμολογουμένως ἄριστοι,
 νικήσαντες μὲν τοὺς πολεμίους, λυσάμενοι δὲ τοὺς 25
 φιλίους, ἀναξίου τύχης τυχόντες, οὐκ ἀναιρεθέντες ἐκ
 τῆς θαλάττης, κεῖνται ἐνθάδε. ὧν χρη' αἰὲ μεμνήσθαί
 D τε καὶ ἐπαινεῖν· τῇ μὲν γὰρ ἐκείνων ἀρετῇ ἐνίκησαμεν
 οὐ μόνον τὴν τότε ναυμαχίαν, ἀλλὰ καὶ τὸν ἄλλον
 πόλεμον· δόξαν γὰρ δι' αὐτοὺς ἡ πόλις ἔσχε μή ποτ' 30
 ἂν καταπολεμηθῇαι μηδ' ὑπὸ πάντων ἀνθρώπων· καὶ
 ἀληθῆ ἔδοξε· τῇ δὲ ἡμετέρᾳ αὐτῶν διαφορᾷ ἐκρατῆ-

θημεν, οὐχ ὑπὸ τῶν ἄλλων· ἀήττητοι γὰρ ἔτι καὶ νῦν
 ὑπὸ γε ἐκείνων ἐσμέν, ἡμεῖς δὲ αὐτοὶ ἡμᾶς αὐτοὺς καὶ
 Ε ἐνικήσαμεν καὶ ἡττήθημεν. μετὰ δὲ ταῦτα ἡσυχίας 35
 γενομένης καὶ εἰρήνης πρὸς τοὺς ἄλλους, ὁ οἰκείος ἡμῖν
 πόλεμος οὕτως ἐπολεμήθη, ὥστε εἴπερ εἰμαρμένον εἴη
 ἀνθρώποις στασιάσαι, μὴ ἂν ἄλλως εὖξασθαι μηδένα
 πόλιν ἑαυτοῦ νοσήσαι. ἔκ τε γὰρ τοῦ Πειραιέως καὶ
 τοῦ ἄσπετος ὡς ἄσμένως καὶ οἰκείως ἀλλήλοις συνέμειξαν 40
 οἱ πολῖται καὶ παρ' ἐλπίδα τοῖς ἄλλοις Ἑλλησι, τὸν τε
 244 πρὸς τοὺς Ἐλευσῖνι πόλεμον ὡς μετρίως ἔθεντο· καὶ
 τούτων ἀπάντων οὐδὲν ἄλλ' αἴτιον ἢ ἡ τῷ ὄντι ξυγ-
 γένεια, φιλίαν βέβαιον καὶ ὁμόφυλον οὐ λόγῳ ἀλλ'
 ἔργῳ παρεχομένη. χρή δὲ καὶ τῶν ἐν τούτῳ τῷ πολέμῳ 45
 τελευτησάντων ὑπ' ἀλλήλων μνείαν ἔχειν καὶ διαλλάτ-
 τειν αὐτοὺς ᾧ δυνάμεθα, εὐχαῖς καὶ θυσίαις, ἐν τοῖς
 τοιοῦσδε, τοῖς κρατοῦσιν αὐτῶν εὐχομένους, ἐπειδὴ καὶ
 ἡμεῖς διηλλάγμεθα. οὐ γὰρ κακίᾳ ἀλλήλων ἤψαντο
 Β οὐδ' ἔχθρᾳ, ἀλλὰ δυστυχίᾳ. μάρτυρες δὲ ἡμεῖς αὐτοί 50
 ἐσμεν τούτων οἱ ζῶντες· οἱ αὐτοὶ γὰρ ὄντες ἐκείνοις
 γένει συγγνώμην ἀλλήλοις ἔχομεν ὧν τ' ἐποιήσαμεν ὧν
 τ' ἐπάθομεν.

15 Μετὰ δὲ τοῦτο παντελοῦς εἰρήνης ἡμῖν γενομένης,
 ἡσυχίαν ἦγεν ἡ πόλις, τοῖς μὲν βαρβάροις συγγενώ-
 σκουσα, ὅτι παθόντες ὑπ' αὐτῆς κακῶς ἱκανῶς οὐκ
 ἐνδεῶς ἡμύναντο, τοῖς δὲ Ἑλλησιν ἀγανακτοῦσα, μεμνη-
 C μένη ὡς εὖ παθόντες ὑπ' αὐτῆς οἶαν χάριν ἀπέδωκαν, 5
 κοινωσάμενοι τοῖς βαρβάροις, τὰς τε ναῦς περιελόμενοι,
 αἱ ποτ' ἐκείνους ἔσωσαν, καὶ τείχῃ καθελόντες ἀνθ' ὧν
 ἡμεῖς τὰ κείνων ἐκωλύσαμεν πεσεῖν· διανοουμένη δὲ ἡ

πόλεις, μὴ ἂν ἔτι ἀμύναι μήτε Ἑλλησι πρὸς ἀλλήλων
 δουλουμένοις μήτε ὑπὸ βαρβάρων, οὕτως ᾤκει. ἡμῶν 10
 οὖν ἐν τοιαύτῃ διανοίᾳ ὄντων ἡγησάμενοι Δακεδαίμονιοι
 τοὺς μὲν τῆς ἐλευθερίας ἐπικούρους πεπτωκέναι ἡμᾶς,
 σφέτερον δὲ ἤδη ἔργον εἶναι καταδουλοῦσθαι τοὺς
 D ἄλλους, ταῦτ' ἔπραττον.

- 16 Καὶ μηκύνειν μὲν τί δεῖ; οὐ γὰρ πάλαι οὐδ' ἐπ'
 ἄλλων ἀνθρώπων¹ γεγονότα λέγομι' ἂν τὰ μετὰ ταῦτα·
 αὐτοὶ γὰρ ἴσμεν, ὥς ἐκπεπληγμένοι ἀφίκοντο εἰς χρεῖαν
 τῆς πόλεως τῶν τε Ἑλλήνων οἱ πρῶτοι, Ἀργεῖοι καὶ
 Βοιωτοὶ καὶ Κορίνθιοι, καὶ τό γε θειότατον πάντων, τὸ 5
 καὶ βασιλέα εἰς τοῦτο ἀπορίας ἀφικέσθαι, ὥστε περι-
 στήναι αὐτῷ μηδαμόθεν ἄλλοθεν τὴν σωτηρίαν γενέσθαι
 ἀλλ' ἢ ἐκ ταύτης τῆς πόλεως, ἣν προθύμως ἀπώλλυ
 E καὶ δὴ καὶ εἴ τις βούλοιο τῆς πόλεως κατηγορήσαι
 δικαίως, τοῦτ' ἂν μόνον λέγων ὀρθῶς ἂν κατηγοροῖ, ὥς 10
 αἰεὶ λίαν φιλοικτίρμων ἐστὶ καὶ τοῦ ἥττονος θεραπείς.
 καὶ δὴ καὶ ἐν τῷ τότε χρόνῳ οὐχ οἷα τε ἐγένετο καρτε-
 ρῆσαι οὐδὲ διαφυλάξαι ἃ ἐδέδοκτο αὐτῇ, τὸ μηδενὶ δου-
 245 λουμένῳ βοηθεῖν τῶν σφᾶς αὐτοὺς ἀδικησάντων, ἀλλὰ
 ἐκάμφθη καὶ ἐβοήθησε, καὶ τοὺς μὲν Ἑλληνας αὐτῇ 15
 βοηθήσασα ἀπελύσατο δουλείας, ὥστ' ἐλευθέρους εἶναι
 μέχρι οὗ πάλιν αὐτοὶ αὐτοὺς κατεδουλώσαντο, βασιλεῖ
 δὲ αὐτῇ μὲν οὐκ ἐτόλμησε βοηθῆσαι, αἰσχυνομένη τὰ
 τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς,
 φνγάδας δὲ καὶ ἐβελοντὰς ἐάσασα μόνον βοηθῆσαι 20
 B ὁμολογουμένως ἔσωσε. τειχισαμένη δὲ καὶ ναυπηγη-

¹ οὐδὲ πολλῶν ἀνθρώπων. οὐδὲ πρὸ πολλῶν ἐτών.

σαμένη, ἐκδεξαμένη τὸν πόλεμον, ἐπειδὴ ἤναγκάσθη πολεμῆν, ὑπὲρ Παρίων¹ ἐπολέμει Λακεδαιμονίους.

- 17 Φοβηθεὶς δὲ βασιλεὺς τὴν πόλιν, ἐπειδὴ ἑώρα Λακεδαιμονίους τῷ κατὰ θάλατταν πολέμῳ ἀπαγορεύοντας, ἀποστῆναι βουλόμενος ἐξήτει τοὺς Ἕλληνας τοὺς ἐν τῇ ἡπείρῳ, οὗσπερ πρότερον Λακεδαιμόνιοι αὐτῷ ἐξέδοσαν, εἰ μέλλοι συμμαχήσῃν ἡμῖν τε καὶ τοῖς ἄλλοις συμ- 5 μάχοις, ἡγούμενος οὐκ ἐθελήσῃν, ἴν' αὐτῷ πρόφασις C εἴη τῆς ἀποστάσεως. καὶ τῶν μὲν ἄλλων ξυμμάχων ἐψεύσθη· ἠθέλησαν γὰρ αὐτῷ ἐκδιδόναι καὶ ξυνέθεντο καὶ ὤμωσαν Κορίνθιοι καὶ Ἀργεῖοι καὶ Βοιωτοὶ καὶ οἱ² ἄλλοι σύμμαχοι, εἰ μέλλοι χρήματα παρέξῃν, ἐκδώσῃν 10 τοὺς ἐν τῇ ἡπείρῳ Ἕλληνας· μόνοι δὲ ἡμεῖς οὐκ ἐτολμήσαμεν οὔτε ἐκδοῦναι οὔτε ὁμόσαι. οὕτω δὴ τοι τό γε τῆς πόλεως γενναῖον καὶ ἐλεύθερον βέβαιόν τε καὶ D ὑγιές ἐστι καὶ φύσει μισοβάρβαρον, διὰ τὸ εἰλικρινῶς εἶναι Ἕλληνες καὶ ἀμιγεῖς βαρβάρων. οὐ γὰρ Πέλοπες 15 οὐδὲ Κάδμοι οὐδὲ Αἴγυπτοὶ τε καὶ Δαναοὶ οὐδὲ ἄλλοι πολλοὶ φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἕλληνες, συνοικοῦσιν ἡμῖν, ἀλλ' αὐτοὶ Ἕλληνες, οὐ μισοβάρβαροι οἰκοῦμεν, ὅθεν καθαρὸν τὸ μῦθος ἐντέτηκε τῇ πόλει τῆς ἀλλοτρίας φύσεως. ὅμως δ' οὖν ἐμονώθημεν 20 πάλιν διὰ τὸ μὴ ἐθέλῃν αἰσχρὸν καὶ ἀνόσιον ἔργον E ἐργάσασθαι Ἕλληνας βαρβάροις ἐκδόντες. ἐλθόντες οὖν εἰς ταυτά, ἐξ ὧν καὶ τὸ πρότερον κατεπολεμήθημεν, σὺν θεῷ ἄμεινον ἢ τότε ἐθέμεθα τὸν πόλεμον· καὶ γὰρ ναῦς καὶ τείχη ἔχοντες καὶ τὰς ἡμετέρας αὐτῶν ἀποι- 25

¹ qu. Ἀργείων, Ῥοδίων, πάντων κ.τ.λ.

² vulgo ol deest.

κίας ἀπὸ ἀλλάγῃ τοῦ πολέμου· οὕτως ἀγαπητῶς ἀπὸ ἀλλήλων
 λάττοντο καὶ οἱ πολέμοι· ἀνδρῶν μέντοι ἀγαθῶν καὶ
 ἐν τούτῳ τῷ πολέμῳ ἐστερήθημεν, τῶν τε ἐν Κορίνθῳ
 246 χρησαμένων δυσχωρία καὶ ἐν Δεχαίῳ προδοσία· ἀγαθοὶ
 δὲ καὶ οἱ βασιλεῖς ἐλευθερώσαντες καὶ ἐκβαλόντες ἐκ 30
 τῆς θαλάττης Λακεδαιμονίους· ὧν ἐγὼ μὲν ὑμᾶς ἀνα-
 μνησκω, ὑμᾶς δὲ πρέπει ξυνεπαινεῖν τε καὶ κοσμεῖν
 τοιοῦτους ἀνδρας.

18 Καὶ τὰ μὲν δὴ ἔργα ταῦτα τῶν ἀνδρῶν τῶν ἐνθάδε
 κειμένων καὶ τῶν ἄλλων, ὅσοι ὑπὲρ τῆς πόλεως τετε-
 λευτήκασι, πολλὰ μὲν τὰ εἰρημένα καὶ καλὰ, πολὺ δ'
 B ἔτι πλείω καὶ καλλίω τὰ ὑπολειπόμενα· πολλὰ γὰρ ἂν
 ἡμέραι καὶ νύκτες οὐχ ἱκαναὶ γένοιτο τῷ τὰ πάντα 5
 μέλλοντι περαίνειν. τούτων οὖν χρηρῶ μεμνημένους τοῖς
 τούτων ἐκγόνοις πάντ' ἀνδρα παρακελεύεσθαι, ὥσπερ
 ἐν πολέμῳ, μὴ λείπειν τὴν τάξιν τὴν τῶν προγόνων
 μηδ' εἰς τούτῳ ἀναχωρεῖν εἰκοντας κάκῃ. ἐγὼ μὲν
 οὖν καὶ αὐτός, ὡ παῖδες ἀνδρῶν ἀγαθῶν, νῦν τε παρακε- 10
 C λεύομαι καὶ ἐν τῷ λοιπῷ χρόνῳ, ὅπου ἂν τῷ ἐντυχάνω
 ὑμῶν, καὶ ἀναμνήσω καὶ διακελεύσομαι προθυμεῖσθαι
 εἶναι ὡς ἀρίστους· ἐν δὲ τῷ παρόντι δίκαιός εἰμι εἰπεῖν,
 ἃ οἱ πατέρες ἡμῶν ἐπέσκηπτον ἀπαγγέλλειν τοῖς λει-
 πομένοις, εἴ τι πάσχοιεν, ἥνικα κινδυνεύειν ἔμελλον. 15
 φράσω δὲ ὑμῖν, ἃ τε αὐτῶν ἤκουσα ἐκείνων καὶ ὅλα νῦν
 ἡδέως ἂν εἴποιεν ὑμῖν λαβόντες δύναμιν, τεκμαιρόμενος
 ἐξ ὧν τότε ἔλεγον. ἀλλὰ νομίζειν χρηρῶ αὐτῶν ἀκούειν
 ἐκείνων ἃ ἂν ἀπαγγέλλω· ἔλεγον δὲ τὰδε.

D 19 Ὡ παῖδες, ὅτι μὲν ἐστε πατέρων ἀγαθῶν, αὐτὸ
 μηνύει τὸ νῦν παρόν· ἡμῖν δὲ ἐξὸν ζῆν μὴ καλῶς,

καλῶς αἰροῦμεθα μᾶλλον τελευτᾶν, πρὶν ὑμᾶς τε καὶ τοὺς ἔπειτα εἰς ὀνείδη καταστῆσαι καὶ πρὶν τοὺς ἡμετέρους πατέρας καὶ πᾶν τὸ πρόσθεν γένος αἰσχῦναι, ἡγούμενοι τῷ τοὺς αὐτοῦ αἰσχύνοντι ἀβίωτον εἶναι, καὶ τῷ τοιούτῳ οὔτε τινα ἀνθρώπων οὔτε θεῶν φίλον εἶναι οὔτ' ἐπὶ γῆς οὔθ' ὑπὸ γῆς τελευτήσαντι. χρή οὖν μεμνη-
 Ε μένους τῶν ἡμετέρων λόγων, εἴαν τι καὶ ἄλλο ἀσκήτε, ἀσκεῖν μετ' ἀρετῆς, εἰδότες ὅτι τούτου λειπόμενα πάντα 10 καὶ κτήματα καὶ ἐπιτηδεύματα αἰσχροὰ καὶ κακά. οὔτε γὰρ πλοῦτος κάλλος φέρει τῷ κεκτημένῳ μετ' ἀνδρίας· ἄλλῃ γὰρ ὁ τοιοῦτος πλουτεῖ καὶ οὐχ ἑαυτῷ· οὔτε σώματος κάλλος καὶ ἰσχύς δειλῷ καὶ κακῷ ξυνοικούντα πρόποντα φαίνεται ἄλλ' ἀπρεπῇ, καὶ ἐπιφανέ- 15 στερον ποιεῖ τὸν ἔχοντα καὶ ἐκφαίνει τὴν δειλίαν.
 247 πᾶσά τε ἐπιστήμη χωριζομένη δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς πανουργία, οὐ σοφία φαίνεται. ὧν ἕνεκα καὶ πρῶτον καὶ ὕστατον καὶ διὰ παντὸς πᾶσαν πάντως προθυμίαν πειρᾶσθε ἔχειν, ὅπως μάλιστα μὲν ὑπερ- 20 βαλεῖσθε καὶ ἡμᾶς καὶ τοὺς πρόσθεν εὐκλείῃ· εἰ δὲ μή, ἵστε ὡς ἡμῖν, ἂν μὲν νικῶμεν ὑμᾶς ἀρετῇ, ἢ νίκη αἰσχύνῃ φέρει, ἢ δὲ ἥττα, εἰ ἡττώμεθα, εὐδαιμονίαν. μάλιστα δ' ἂν νικῶμεθα καὶ ὑμεῖς νικῶτε, εἰ παρα-
 Β σκενάσαισθε τῇ τῶν προγόνων δόξῃ μὴ καταχρησόμενοι 25 μὴδ' ἀναλώσοντες αὐτήν, γνόντες ὅτι ἀνδρὶ οἰομένῳ τὶ εἶναι οὐκ ἔστιν αἰσχίον οὐδὲν ἢ παρέχειν ἑαυτὸν τιμώμενον μὴ δι' ἑαυτὸν ἀλλὰ διὰ δόξαν προγόνων. εἶναι μὲν γὰρ τιμὰς γονέων ἐκγόνοις καλὸς θησαυρὸς καὶ μεγαλοπρεπής· χρῆσθαι δὲ καὶ χρημάτων καὶ τιμῶν 30 θησαυρῷ, καὶ μὴ τοῖς ἐκγόνοις παραδιδόναι, αἰσχρὸν



ἐστὶν ὁ σῶφρων καὶ οὗτος ὁ ἀνδρείος καὶ φρόνιμος·
 οὗτος γιγνομένων χρημάτων καὶ παίδων καὶ διαφθει- 25
 ρομένων μάλιστα πείσεται τῇ παροιμίᾳ· οὔτε γὰρ χαί-
 ρων οὔτε λυπούμενος ἄγαν φανήσεται διὰ τὸ αὐτῷ
 B πεποιθέναι. τοιούτους δὲ ἡμεῖς γε ἀξιούμεν καὶ τοὺς
 ὑμετέρους εἶναι καὶ βουλόμεθα καὶ φαμέν, καὶ ἡμᾶς
 αὐτοὺς νῦν παρέχομεν τοιούτους, οὐκ ἀγανακτοῦντας 30
 οὐδὲ φοβούμενους ἄγαν, εἰ δὲ τελευτᾶν ἐν τῷ παρόντι
 δεάμεθα δὴ καὶ πατέρων καὶ μητέρων, τῇ αὐτῇ ταύτῃ
 διανοίᾳ χρωμένους τὸν ἐπίλοιπον βίον διάγειν, καὶ
 εἰδέναι, ὅτι οὐ θρηνοῦντες οὐδὲ ὀλοφροόμενοι ἡμᾶς
 ἡμῖν μάλιστα χαρισοῦνται, ἀλλ' εἴ τις ἔστι τοῖς τετε- 35
 C λευτηκόσιν αἰσθησις τῶν ζώντων, οὕτως ἀχάριστοι εἶεν
 ἂν μάλιστα, ἑαυτοὺς τε κακοῦντες καὶ βαρέως φέροντες
 τὰς συμφοράς· κούφως δὲ καὶ μετρίως μάλιστ' ἂν χαρί-
 ζοιντο. τὰ μὲν γὰρ ἡμέτερα τελευτὴν ἤδη ἔξει, ἥπερ
 καλλίστη γίγνεται ἀνθρώποις, ὥστε πρέπει αὐτὰ μάλ- 40
 λον κοσμεῖν ἢ θρηνεῖν· γυναικῶν δὲ τῶν ἡμετέρων καὶ
 παίδων ἐπιμελούμενοι καὶ τρέφοντες καὶ ἐνταῦθα τὸν
 νοῦν τρέποντες τῆς τε τύχης μάλιστ' ἂν εἶεν ἐν λήθῃ
 καὶ ζῶεν κάλλιον καὶ ὀρθότερον καὶ ἡμῖν προσφιλέστε-
 D ρον. ταῦτα δὴ ἱκανὰ τοῖς ἡμετέροις παρ' ἡμῶν ἀγ- 45
 γέλλειν· τῇ δὲ πόλει παρακελευοίμεθ' ἂν¹, ὅπως ἡμῖν
 καὶ πατέρων καὶ υἱῶν ἐπιμελήσονται, τοὺς μὲν παιδεύ-
 οντες κοσμίως, τοὺς δὲ γηροτροφοῦντες ἀξίως· νῦν δὲ
 σμεν ὅτι, καὶ ἐὰν μὴ ἡμεῖς παρακελευώμεθα, ἱκανῶς
 πιμελήσεται.

¹ παρακελευοίμεθ' ἂν.

- 21 Ταῦτα οὖν, ὦ παῖδες καὶ γονεῖς τῶν τελευτησάντων,
 Εἰ ἐκεῖνοί τε ἐπίσκηπτον ἡμῖν ἀπαγγέλλειν, καὶ ἐγὼ ὡς
 δύναμαι προθυμότατα ἀπαγγέλλω· καὶ αὐτὸς δέομαι
 ὑπὲρ ἐκείνων, τῶν μὲν μιμῆσθαι τοὺς αὐτῶν, τῶν δὲ
 θαρρεῖν ὑπὲρ αὐτῶν, ὡς ἡμῶν καὶ ἰδίᾳ καὶ δημοσίᾳ 5
 γηροτροφησόντων ὑμᾶς καὶ ἐπιμελησομένων, ὅπου ἂν
 ἕκαστος ἑκάστῳ ἐντυγχάνῃ ὅψοιεν τῶν ἐκείνων. τῆς δὲ
 πόλεως ἵστε που καὶ αὐτοὶ τὴν ἐπιμέλειαν, ὅτι νόμους
 θεμένη περὶ τοὺς τῶν ἐν τῇ πολέμῳ τελευτησάντων
 παῖδας τε καὶ γεννήτορας ἐπιμελεῖται, καὶ διαφερόντως 10
- 249 τῶν ἄλλων πολιτῶν προστέτακται φυλάττειν ἀρχῇ
 ἥπερ μεγίστη ἐστίν, ὅπως ἂν οἱ τούτων μὴ ἀδικῶνται
 πατέρες τε καὶ μητέρες· τοὺς δὲ παῖδας συνεκτρέφει
 αὐτῇ, προθυμουμένη ὃ τι μάλιστ' ἀδελφον αὐτοῖς τὴν
 ὀρφανίαν γενέσθαι, ἐν πατρὸς σχήματι καταστάσας 15
 αὐτοῖς αὐτῇ ἔτι τε παισὶν οὖσι, καὶ ἐπειδὰν εἰς ἀνδρὸς
 τέλος ἴωσιν, ἀποπέμπει ἐπὶ τὰ σφέτερόν αὐτῶν παν-
 οπλίᾳ κοσμήσασα, ἐνδεικνυμένη καὶ ἀναμνησκουσα τὰ
- Β τοῦ πατρὸς ἐπιτηδεύματα ὄργανα τῆς πατρῴας ἀρετῆς
 διδοῦσα, καὶ ἅμα οἰωνοῦ χάριν ἄρχεσθαι ἰέναι ἐπὶ τὴν 20
 πατρῴαν ἐστίαν ἄρξοντα μετ' ἰσχύος ὅπλοις κεκοσμη-
 μένον. αὐτοὺς δὲ τοὺς τελευτήσαντας τιμῶσα οὐδέ-
 ποτε ἐκλείπει, καθ' ἕκαστον ἐνιαυτὸν αὐτῇ τὰ νομι-
 ζόμενα ποιοῦσα κοινῇ πᾶσιν, ἅπερ ἰδίᾳ ἑκάστῳ ἴδια
 γίγνεται, πρὸς δὲ τούτοις ἀγῶνας γυμνικοὺς καὶ ἵππι- 25
 κοὺς τιθεῖσα καὶ μουσικῆς πάσης, καὶ ἀτεχνῶς τῶν μὲν
 τελευτησάντων ἐν κληρονόμου καὶ υἱέος μοίρᾳ καθε-
- Γ στηκυῖα, τῶν δὲ υἱέων ἐν πατρὸς, γονέων δὲ καὶ τῶν
 τοιούτων ἐν ἐπιτρόπου, πᾶσαν πάντων παρὰ πάντα τὸν

χρόνον ἐπιμέλειαν ποιουμένη. ὦν χρηὴ ἐνθυμουμένους 30
πραότερον φέρειν τὴν ξυμφοράν· τοῖς τε γὰρ τελευτή-
σασι καὶ τοῖς ζῶσιν οὕτως ἂν προσφιλέστατοι εἴητε καὶ
ῥᾶστοι θεραπεύειν τε καὶ θεραπεύεσθαι. νῦν δὲ ἤδη
ὕμεις τε καὶ οἱ ἄλλοι πάντες κοινῇ κατὰ τὸν νόμον τοὺς
τετελευτηκότας ἀπολοφυράμενοι ἄπιτε.

22 Οὗτός σοι ὁ λόγος, ὦ Μενέξενε, Ἀσπασίας τῆς
D Μιλησίας ἐστίν.

MEN. Νὴ Δία, ὦ Σώκρατες, μακαρίαν γε λέγεις
τὴν Ἀσπασίαν, εἰ γυνὴ οὕσα τοιούτους λόγους οἶα τ'
ἐστὶ συντιθέναι. 5

ΣΩ. Ἄλλ' εἰ μὴ πιστεύεις, ἀκολουθεῖ μετ' ἐμοῦ,
καὶ ἀκούσει αὐτῆς λεγούσης.

MEN. Πολλάκις, ὦ Σώκρατες, ἐγὼ ἐντετύχηκα
Ἀσπασίᾳ, καὶ οἶδα οἶα ἐστίν.

ΣΩ. Τί οὖν; οὐκ ἄγασαι αὐτὴν καὶ νῦν χάριν 10
ἔχεις τοῦ λόγου αὐτῇ;

MEN. Καὶ πολλήν γε, ὦ Σώκρατες, ἐγὼ χάριν
E ἔχω τούτου τοῦ λόγου ἐκείνη ἢ ἐκείνῳ, ὅστις σοι ὁ
εἰπὼν ἐστὶν αὐτόν· καὶ πρό γ' ἄλλων πολλῶν² χάριν
ἔχω τῷ εἰπόντι. 15

ΣΩ. Εὖ ἂν ἔχοι· ἀλλ' ὅπως μου μὴ κατερεῖς, ἵνα
καὶ αὐθὺς σοι πολλοὺς καὶ καλοὺς λόγους παρ' αὐτῆς
πολιτικοὺς ἀπαγγέλλω.

MEN. Θάρρει, οὐ κατερῶ· μόνον ἀπάγγελλε.

ΣΩ. Ἀλλὰ ταῦτ' ἔσται.

¹ πρὸς γε.

² ἄλλην πολλήν.



NOTES.

EUTHYPHRO.

The name of the dialogue is as usual taken from one of the speakers, in this instance the only one besides Socrates himself. The further title, *ἡ περὶ δολίου*, defining the subject of the dialogue, is of ancient authority though not due to Plato; while grammarians have added the description *πειραστικός*.

CHAPTER I.

Socrates meets Euthyphro, and tells him that he is threatened with a prosecution. One Meletus has discovered that he is corrupting the youth of Athens, and being a radical reformer begins at the beginning and has laid an indictment against him.

1. *τί νεώτερον*—so *Protag.* 310 B, *μή τι νεώτερον ἀγγέλλεις*; often used in a bad sense, of misfortune, but not necessarily so: cf. *νεός* and *νεωτερίζω*. For the idiomatic use of the comparative, without any definite comparison, see *Madv.* § 93. 'The comparatives *νεώτερον* and *καινότερον* have the accessory idea of an alteration of what previously existed': *Acts* xvii. 21, *λέγειν τι καὶ ἀκούειν καινότερον*, 'either to tell or to hear some new thing'.

2. *ἐν Ἀνκιδῶν*—a *γυμνάσιον*, situated in the S.E. suburb of the city. It was named, according to Pausanias, from Lycus son of Pandion: according to other authorities from Apollo *Λύκειος*, near whose temple it stood. The gymnasia and palæstræ were favourite resorts of Socrates, who delighted in intercourse with his fellow-men, especially with the young.

ιδ. διατριβάς—'talks'; fr. διατρίβω, lit. 'spending of time', hence 'employment', 'discussion', etc.: from the last meaning comes our use of *diatribe*, for an elaborate invective or harangue.

8. τοῦ βασ. στοάν—comp. *Theaet.* 210 D, νῦν μὲν οὖν ἀπαρ-
τητέον μοι εἰς τὴν τοῦ βασιλέως στοάν ἐπὶ τὴν Μελήτρου γραφήν ἣν
μὲ γέγραπται. The second or King Archon, who was invested
with the sacred functions of the ancient kings, had jurisdiction
in cases of impiety and bloodshed. Such offences brought *pol-*
lution on the city, and it was the King's duty to purify it by
bringing the offender before the proper tribunal. Cases of
murder he brought before the Areopagus. The στοά was in
the ἀγορά; it was also called στοά βασιλείου.

4. πρὸς—'before': lex ap. Dem. *Meid.* 529, γραφέσθω πρὸς
τοὺς θεσμοθέτας ὁ βουλόμενος, 'let any one who pleases indict
him before the thesmothetae'.

6. δίκην...γραφὴν—see Dict. of Ant. δίκη, which in its
most extended sense means any legal procedure, denotes in
particular a *civil* action or suit to obtain compensation for in-
jury or loss; γραφή a *criminal* indictment or prosecution, in
which the penalty is inflicted by the state.

8. γραφὴν...γέγραπται—'has laid an indictment against
you'. γράφομαι here takes cogn. acc. γραφὴν as well as acc.
of the object. It is to be observed that in legal terms the middle
voice is commonly used of the litigants, the active of the
law officials: γράφομαι lit. 'I cause a bill of indictment to be
drawn or entered' is used of the prosecutor: τιμῶ, 'to fix a
penalty', applies to the court, τιμῶμαι, 'to propose a penalty',
to the prosecutor or plaintiff. There is however an exception
in the case of κρίνω, which is often used of the prosecutor in
the sense of 'to bring to trial'.

9. οὐ γὰρ—I will not think this of you'. ἐκεῖνο=*illud*
'this', i. e. what I am going to say. The full construction of
καταγιγνώσκω is with gen. of person and acc. of thing: lit. to
'form a judgment' that the thing belongs to or applies to the
person. Hence it is often used in a bad sense—to accuse
(mentally) any one of anything, but this sense is not inherent
in the word.

Similarly *κατηγορέω* (τι τις) means to 'affirm' that something belongs to or applies to some one, hence in a bad sense, 'to accuse' (openly) any one of anything.

In the same way *κατά* with genitive comes to mean *against*, just like the Latin *in* (e.g. Cicero's speech *in Verrem*); though strictly *κατά* denotes merely what concerns another, and *in* what extends to and belongs to another.

The old reading in this passage was *οὐ γάρ σου*, for which *σου* was an emendation which naturally suggested itself. The position of *σου* would however be awkward, as we should expect *ἐκείνῳ γέ σου*, and *σου* is removed by Stallbaum on the best manuscript authority.

ιδ. *ὡς σὺ ἔταρον*—so. *γρ. γέγραπται*: a simple illustration of the elliptic construction common in dialogue.

13. *τίς οὗτος*—'who is he?': so 4. 9. *οὗτος*=the one you are speaking or thinking of. It must often be rendered 'that'.

14. *οὐδ' αὐτὸς πᾶν*—see note on *οὐ πᾶν*, *Menex.* 3. 2. *τι* is often added 'minuendi causa'.

16. *Μέλιτος*—the name is frequently written *Μέλιτος*. We only know that he was a poor poet. Aristophanes speaks with utter contempt of *σκόλια Μελήτρου*, *Ran.* 1802. We get a most distasteful impression of the man's looks and character from the short but most suggestive sketch which Socrates here gives us. The indictment was laid against Socrates in the name of Meletus, but the most formidable accuser was Anytus, who with Lycon was associated in the prosecution.

17. *τὸν δῆμον*—'as regards his *deme*', acc. of quality or respect: Hom. *Od.* 15. 267, *ἐξ Ἰθάκης γένος εἶμι*, 'by race'. The reading *τῶν δῆμων*, 'from among the demes', i. e. 'of all demes in the world', must be explained as a partitive genitive. Pithis was a deme of the tribe Cecropis. It seems also to have been called Pithos (*πίθος*, a jar); see Buttmann on *Dem. Meid.* 534.

ιδ. *εἰ νῦν ἔχεις*—'if you remember': *Rep.* 490 A, *εἰ νῦν ἔχεις*, 'if you bear in mind'. On the other hand *ἐν νῦν ἔχειν*= 'to be minded', i. e. to *intend*, *propose*: *Thuc.* iv. 12, where see note.

18. ολον τετατότριχα—we might render 'a long-haired kind of man'. The construction is an instance of attraction = τοιαύτον ολος: Madv. § 106. τεταν. fr. τείνω, τετατός, with long straight hair.

21. ἦντινα—sc. 'do you ask?': so ὅστις; ὁποῖος; etc. are commonly used in beginning a reply, especially in the dialogue of Aristophanes.

22. οὐκ ἀγεννή—'no ignoble one'. ἀγεννής and γενναῖος are often used by Socrates with a tinge of irony: Rep. 529 A, οὐκ ἀγεννῶς μοι δοκεῖ... λαμβάνειν: Phaedr. 264 B, οὐκ ἀγ. εἰρήσθαι: in both passages οὐκ ἀγ. means 'with a noble disregard of facts or reason'.

23. ἐγνωκέναι—to 'have decided upon', i.e. to have made up his mind about the question, and the course to be adopted.

24. κινδυνεύει='he probably is', cf. Menex. 2. 1.

25. ὡς διαφθείροντος—usually taken as *appositional* gen. with ἐμῆν; cf. Menex. 19. 32. It is however possible that the comma should be placed after κατιδών, ὡς διαφθ. going with the following μου.

26. ὡς πρὸς μ. πρὸς—in such comparisons the second preposition is usually omitted: Rep. 545 E, ὡς πρὸς παῖδας ἡμᾶς παίζουσας = πρὸς ἡμᾶς: Legg. 905 B, ὡς ἐν κατόπτροις αὐτῶν ταῖς πράξεσι... καθωρακέναι. Sometimes however we have the preposition repeated: Rep. 553 A, πταίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει: see Bekker's note.

27. τῶν πολιτικῶν—neut. 'to begin on public matters', or masc. with ὁμός (Jowett). The rhythm of the sentence is in favour of the former; besides which τὰ πολιτικά is a common expression: Thuc. vi. 15, διάφορος τὰ πολ. 'at variance in public matters'.

28. ὁρθῶς γάρ—sc. ἀρχεσθαι, 'the right way is'.

29. ὃ τι ἀριστοι—= *quam optimi*, cf. Madv. § 96.

30. ἐκκαθαίρει—'clears away', like weeds from a garden.

31. ἔπειτα—'next', following πρῶτον μὲν. Plato and Demosthenes use ἔπειτα in this sense without δέ. Thucydides uses ἔπειτα and ἔπειτα δέ indifferently. ἐπιμεληθεῖς, 'after
's under his care'; for aor. cf. Menex. 9. 32.

CHAPTER II.

The nature of the charge—Socrates is accused of making new gods and denying the old ones. Euthyphro declares that the Athenians will never listen to reason in matters of religion. They even laugh at him.

2. ἀπ' ἑστίας ἀρχ.—a proverbial expression, 'beginning at the hearth', the central point of the house, i.e. setting to work in a regular and effectual way. Another explanation is ἀπὸ τῶν οἰκειοτάτων, 'beginning at home'. The proverb is also read ἀπ' Ἑστίας, 'because the first offering was made to Hestia', 'proverbium quod usurpabatur, fere in malam partem, de iis qui in aliquo genere inciperent a suis, vel ab iis qui essent quodam in genere principes'.

4. τί καὶ ποιοῦντα—'what can it be that you do?' καὶ gives an emphasis as in 6. 25, τί γὰρ καὶ φήσομεν; what are we to say? *Phaed.* 61 E, τί γὰρ ἂν τις καὶ ποιοί; what could one do?

6. ὃ θαυμάσιον—so *Menex.* 1. 7, where see note. We have in this dialogue several instances of a similar form of address, the adjective employed being often ironically inappropriate.

ib. ὥς οὕτως γ' ἀκοῦσαι—'just to hear'—ὥς ἀκοῦσαι, lit. 'so far as hearing goes', an infinitive of limitation like ὥς εἰπεῖν, see *Madv.* § 151, and note on *Thuc.* iv. 14.

οὕτως in such phrases is an expletive, probably denoting a wave of the hand or some such gesture, which in many cases may be represented by our 'just': *Gorg.* 464 B, μὴν οὕτως ὀνομάσαι οὐκ ἔχω: *Dem. Meid.* 537, ἐν διατριβῇ οὕτως ἰδίᾳ (see *Buttmann's* index). There is a similar use of *sic*: *Hor. Od.* ii. 11. 14, *sic temere iacentes*: *Ter. Heaut.* iii. 2. 12, *sic satis*.

8. νομίζοντα—'acknowledging, believing in': in this sense νομίζω is used with a simple accusative, although possibly the full phrase would be νομίζω θεούς (θεοὺς εἶναι).

10. μανθάνω ὅτι—I see, (it is) because etc.' τὸ θαυμάσιον, see Appendix A. ἀκρότατε—from time to time, lit. 'on each occasion (that it happens)'.

11. **καινοτομοῦντος**—so 5. 6: cf. 2 Tim. ii. 15, *ὁρθοτομεῖν τὸν λόγον τῆς ἀληθείας*. The metaphor is derived from *cutting a path or passage*.

13. **διαβαλῶν**—‘to excite odium, or prejudice’: see note on Thuc. iv. 22. For constr. cf. *ἐρχεται κατηγορήσων*, *supr.* 1. 26.

17. **οὐδὲν δ τι οὐκ—δοτις** is usually followed by **μή**, an exception being the phrase *οὐδεὶς δοτις οὐ*=every. This phrase (without *ἐστίν*) is practically equivalent to a single word, and is declined by attraction, gen. *οὐδενὸς δοτου οὐ*, dat. *οὐδενὶ δοτω οὐ*, etc.

19. **δμόσε ἵναί**—‘to close with the foe, come to close quarters’.

CHAPTER III.

Socrates does not mind being laughed at. He is afraid that he has excited serious prejudice as a dangerous innovator by openly avowing what he thinks, and discussing with any one whom he meets.

2. **οὐδὲν πρᾶγμα**—‘no matter’; so *Gorg.* 447 B: cf. *οὐδὲν μέγα*, *Menex.* 3. 12.

4. **ὅν δ’ ἄν**—‘whenever they see’, etc. As the antecedent (*τούτῳ*) is not expressed with *θυμούνται* the construction is practically equivalent to *ἂν (ἐάν) δέ τινα κ.τ.λ.* Stallbaum compares *Soph. Trach.* 906, *ἐκλαίε δ’ ὀργάνων δοτου ψαύσειεν*=‘she wept whenever she touched any of the furniture’.

5. **τοιούτους**—‘such as himself’.

6. **εἴτ’ οὖν**—*οὖν* thus used ‘implies that whichever side be taken it comes to the same thing’, *Madv.* § 266: *Apol.* 33 π, *εἴτ’ οὖν ἀληθές*, *εἴτ’ οὖν ψεῦδος ἀλλ’ οὖν*, κ.τ.λ.

9. **σπάνιον**—‘seldom seen’, lit ‘scarce’.

11. **ὑπὸ φιλ**—‘by reason of my friendliness’; i.e. my liking for all men and my wish to benefit them by helping to find out the truth.

12. ἐκχευόμενος—so Cic. *Orat.* i. 34. 60, *effudi vobis omnia quae sentiebam*: Plin. *Ep.* i. 20. 20, *effuse dicere*.

13. διὰ μισθοῦ—‘without fee’; in which respect Socrates differed from the ordinary sophists or ‘professors of wisdom’ whose high demands he often refers to: see *Apol.* 19 π sq.; cf. *Protag.* 311 π sq. where see Wayte’s note on σοφιστήν. προστίθεις δὲ, sc. μισθόν=‘I would gladly give a fee in, if etc.’

16. παύοντα... διαγὰγαν—‘to get through the time in court with sport and laughter’: the acc. participles refer to all in court, including Socrates.

17. τότε ᾗδη—‘then it becomes doubtful’: ᾗδη=‘when we get to this’. So *Menex.* 12. 3. ὅτῃ ἄροβ., ‘in what way it will turn out’. Another reading is ὅρα, ‘whither’, i.e. ‘to what issue it will come’. For the use of πῆ, ποῦ, and ποῶ (?) with words of *direction* or *motion* see Lid. and Scott.

18. ὅτι τοῖς πάρεσσι—this is a hint that Euthyphro was in some sort a professional divine; we have already seen that he put forward matters of religion in the assembly; cf. 2. 16.

20. σὺ γὰρ—would be regularly followed by ἐγὼ γὰρ, but the construction is slightly altered.

ib. οἶμαι δὲ καὶ ἐγὼ—this accus. is to be noted. Usually ‘I think I shall do’ is οἶμαι ποιεῖν, words in agreement with the subject of the verbs being in the nom. case. The accus. and inf. construction is however perfectly admissible, and is used here because it was desirable to express the pronoun emphatically. οἶμαι δὲ καὶ αὐτός would have been equally correct.

CHAPTER IV.

Socrates asks Euthyphro what business brings him to court. He is going to prosecute his father for causing the death of a slave. Piety makes it his duty to do so. In answer to Socrates Euthyphro acknowledges that he is perfect in the knowledge of his duty to the gods.

2. *φάμεν*—‘are you defendant in it or prosecutor?’ *αὐτὸν* cogn. acc. like *γραφίτην*. i. 8. Two lines below *τίνα* is of course masc. acc. of the object.

6. *πετρέμενόν τινα*—Socrates plays on the double meaning of *δίκαια*. So in the legal language of Scotland the prosecutor is the *pursuer*.

7. *ὅς γε*—‘seeing that he’=*quippe qui*.

14. *φόνος*—words of accusing, condemning, etc. take a genitive of the charge: see *Madv.* § 61. The construction is the same in Latin.

16. *ὅτι ποτὶ ὀρθῶς ἔχει*—‘how it is right’,=what is the right way to act. The subject has to be understood from the context, somewhat awkwardly. Stallbaum therefore suggests *ὅτι τοῦτ’ ὀρθῶς ἔχει*: *τοῦτο* meaning ‘a question like this’.

17. *τοῦ ἐπιτυχόντος*—‘in the power of any chance person’: *Rep.* 352 D, *ὡ γὰρ περὶ τοῦ ἐπ. ὁ λόγος*, ‘the discussion is not on some casual subject’: so often *ὁ τυχών*=*quiritis*, *οἱ τυχόντες*, *ordinary persons*. For the gen. denoting the person to whom something belongs, see *Madv.* § 54: cf. *Gorg.* 500 A, *ἀρ’ οὖν πάντες ἀνδρὸς ἐστὶν ἐκλέξασθαι*; ‘is it in every one’s power to make the selection?’

ib. *πύρρως...ἐλαύνοντας*—‘one who is already far advanced in wisdom’: *Gorg.* 486 A, *πύρρως αἰεὶ φιλοσοφίας ἐλαύνοντας*; *Cratyl.* 410 D, *πύρρως...σοφίας ἐλαύνειν*: also with *ἤκω*, *πορεύομαι* etc. *σοφίας* is a *partitive genitive*, cf. *πῶ γῆς*; *huc viciniae* etc. *ἐλαύνοντας*—driving or pushing, sc. *τὸ πρῶγμα*.

19. *πύρρως μέντοι*—‘far indeed’. *μέντοι* here is an expletive which emphasizes the answer; so *Menex.* 3. 14.

20. *ὁ τεθνεὺς ὑπό*—so *Menex.* 14. 46, *τελευτησάντων ὑπό*: such words are equivalent to passives and are constructed accordingly.

21. *ἢ ὁπλὰ δῆ*—‘of course it is’: cf. note on *Menex.* 1. 4.

24. *οὐ τοῦτο μόνον δεῖν*—‘instead of seeing that this one point must be observed’: *δεῖν* depends on *οἶε*. It seems plain that Euthyphro is now speaking with great volubility, without taking time to arrange his ideas and sentences.

27. *ἐάν περ*—‘if indeed’, not ‘even if’. Euthyphro is speaking of the pollution incurred by living with a murderer as the main reason for prosecuting him.

29. *ἀφοσίοις*—subj. after *ἐάν*: *οἷς*=*ὁ*-*πρ.* *τῇ δίκῃ*, dat. of the instrument with *ἀφοσίοις*, *ἐπέτιών* being added in explanation. Not ‘by prosecuting the suit’, for *ἐπέτιμι* takes dat. of the person only.

30. *πρόδοτος*—‘a hired servant’: derived by grammarians from *πῆλας*, *πρόδοτος*: compare Luke xv. 15, ‘he went and joined himself to a citizen of that country’.

This person is elsewhere called a *θήρ*, a word which originally meant a *serf* attached to the soil. Whatever his exact condition was, he was not an *οἰκέτης* or slave, but a free man. The condition of such hired labourers was proverbially wretched, and their lot a hard one.

35. *τοῦ ἐξηγητοῦ*—‘the expounder’, *ὁ ἐξηγούμενος τὰ λεγόμενα*, Harpocr. *interpres caeremoniarum et iuris sacri*. Cf. Dem. *Euerg.* 1062 (in a case of murder), *ἦλθεν ὡς τοῖς ἐξηγηταῖς, ὅς εἰδὲν ὅ τι με χρὴ ποιεῖν*. Their duties were to expound the law and tradition in cases of pollution and religious matters generally, and therefore in such matters as the guilt of murder. Timaeus (*Gloss. Plat.*) says that they formed a board of three and were nominated by the Pythian oracle. Plutarch, *Thes.* ch. 25, says that Theseus made the Eupatridae *δοῦναι καὶ λέγων ἐξηγητάς*; but the word has possibly no official meaning in this instance.

Instead of *χρή* it has been proposed to read the opt. *χρεῖη*, on the ground that it is subordinate to *πέμψει*, which is virtually equivalent to a past tense. The indicative is however often thus found, especially with words and expressions such as *χρή*, which denote the fixed rules of right and justice. For instances see Stallbaum.

37. *ὡς ἀνδρὸς καὶ*—‘regarding him as a murderer and thinking it no matter, etc.’ *οὐδὲν ὧν*, acc. absolute in the sense of *thinking, believing, etc.*: cf. *Menex.* 10. 16.

40. *ταῦτα*—with *ἀγασσάμεναι*.

43. *οὔτε...οὐδὲν*—‘nor even if he had is it right, they say, etc.’ Quite regularly the sentence would run thus—*οὔτε ἄν*,

οὐτε...ζημιᾶς ἀξιῶ εἶναι, or there might be an absolute construction, 'it being right' or the like. As it stands there is a slight irregularity or 'anacoluthon', and δεῖν is put as a dependent inf., as if φασὶν had gone before and not ὡς φασιν. The following ἀνόσιον εἶναι also depends on φασὶν, or on the idea of 'they say, they maintain', which the sentence conveys. There is a somewhat similar irregularity, *Menex.* 16. 5.

Stallbaum compares *Phileb.* 20 D, τόδε γε μὴν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαϊότατον εἶναι λέγειν, where εἶναι depends on οἶμαι: also *Cic. de Off.* i. 7. 22, atque, ut placet Stoicis, quae in terris gignuntur ad usum hominum omnia creari. Such irregularities are common in the best writers, who are seldom the slaves of strict grammatical rules.

45. οὐ δεῖν—after οὐτε the οὐ before δεῖν is redundant and has no separate force.

47. τὸ θεῖον—'the divine law': often = the divinity: *Thuc.* v. 105, τῇς πρὸς τὸ θεῖον εὐμελείας, 'the favour of heaven'.

49. πρὸς Διός—'in the name of Zeus'—πρός thus used always implies an appeal or supplication = 'I beg you, I ask you'. It is never an affirmation or oath, which is expressed by νῆ or μά with the accusative.

ib. οὕτως ἀκριβῶς—'thus fully'. ἀκριβῶς implies *exact* knowledge of *details and particulars*. Thus in the New Testament it is often rendered *diligently*, i. e. *diligenter*, which has the same force in Latin.

53. μὴ αὖ σὺ—'in your turn', as well as your father whom you accuse.

54. οὐδὲν...ὄφελος—'I should be of no good': so we say 'what is the good of this?' cf. *Apol.* 28 B, ὅτου τι καὶ σμικρὸν ὄφελος.

55. διαφέροι Εὐθύ.—Euthyphro speaks of himself by name with considerable complacency, and then in the next clause reverts to the first person: cf. *Apol.* 26 D, ταῦτα παρ' ἐμοῦ μαρβάνουσι...Σωκράτους καταγελᾶν, where we have the first person following the third.

CHAPTER V.

Socrates begs Euthyphro to become his instructor. What he wants is to know his duty to the gods. First then, is the idea of piety and impiety identical in all cases? Euthyphro replies that it is.

1. $\delta\rho' \text{ οὖν}$ —‘it is then, I take it, my best course, etc.’; a conclusion in interrog. form, connected by οὖν with what has gone before; see *Madv.* § 263.

3. πρὸς ΜΑ .—‘with Maletus’, i.e. the charge which he brings against me. We see that πρὸς can be used of either party in the case.

id. προκαλεσθαι —‘to offer him a challenge to this effect’: this might be done at any stage of an action before the final hearing. One party challenged the other to take an oath to certain facts, to examine a slave under torture, or the like. If the challenge was accepted the result settled the action. Here the challenge is that Meletus should give his opinion of Euthyphro’s wisdom, and abide thereby. Note that προκαλεῖσθαι , like other words describing legal procedure, takes a cognate acc. αὐτὰ ταῦτα , besides an acc. of the person challenged; so *infr.* line 15.

4. λέγοντα —instead of λέγοντι , a very common irregularity of construction.

6. ἀποσχεδίζοντα —‘speaking off-hand’, without due thought and preparation: *Menez.* 3. 5.

9. καὶ ἐπὶ ἡγοῦ —‘think me so too, and do not go on with your action’: note the force of the pres. imperat.

10. λάχε δίκην .—‘institute an action’: the order of hearing being determined *by lot*. The full constr. is with dat. of the person sued and gen. of the thing at issue; see *Lid.* and *Sc.*

15. αὐτὰ ταῦτα λέγων —going back to the original construction dependent on κράτιστόν ἐστι .

Socrates says that he shall urge before the court that his adversary has refused a challenge. We find such a statement

repeatedly insisted upon in the private speeches written by Demosthenes. Indeed a challenge was often made, not with a view to its acceptance, but in order that a refusal to accept it might be made a point in the speaker's case.

17. εἰ ἄρα ἐπ.—'if he *should* try'; ἄρα implies that the speaker does not think it likely: cf. *Menex.* 13. 30.

18. σαθρός—'unsound': Dem. 1 *Phil.* 52, εὐρήσει τὰ σαθρὰ ὁ πόλεμος.

19. ἐκείνου—i.e. Meletus. Though he has just been mentioned, yet he is absent, and is not a party to the question at issue between Euthyphro and his friend: he is therefore called ἐκείνος, 'yonder man'.

For λόγος Heindorf suggests ὁ λόγος, 'the question would be', which is undoubtedly the more usual phrase. Instead of γίνοντο several manuscripts have ἐγένετο, which must be rejected as giving a wrong sense, 'the question would have been'; δὲ with the indic. denoting a condition which is now impossible.

If it were retained we should have to resort to an awkward ellipse: 'and' (if he had laid a charge against me) 'he would have found himself called to account instead of me'.

24. οὕτως ὀξέως—There is an uncertainty about the reading of this passage: some mss have ἀτεχνῶς, 'absolutely', following ὀξέως; some omit ὀξέως; some few have ἀτεχνῶς καὶ ὀξέως. κατείδεν=saw and understood, καθορᾶν has a stronger meaning than ὁρᾶν.

28. ταῦτόν...αὐτὸ αὐτῷ—'the same with itself', identical. αἶ, 'on the other hand'. τὸ δοῖον is piety or holiness in the concrete, as seen in act; δοιώτης is the abstract quality of piety or holiness.

29. τοῦ μὲν δόλου παντός—παντός may be rendered, 'in every case'; it is a pred. in agreement with δόλου, and corresponds to ἐν πάσῃ πράξει in the line before.

30. ἔχον μίαν τινὲν ἰδέαν—'having some one definite idea, or form', i.e. in all particular cases of impiety the notion of impiety involved is one and the same. So in all things called white, some may be whiter than others, but the idea of whiteness is the same in all. For ἰδέα see Appendix B.

Note that *εἰς τῆς* means 'one in particular' = *quidam*, but without specifying what: *εἰς γὰρ τῆς* on the other hand is perfectly indefinite = 'some one or other'.

81. *κατὰ τὴν ἀνοσιώτητα*—'in respect of its impiety', i.e. when we call different things impious, we have the same notion of impiety in our mind in every case.

ἰδ. *πάν ὃ τι ἂν*—'in the case of everything which is to be impious', i.e. which can be classed under the head of impiety. *πάν* is predicate in agreement with *τὸ ἀνόσιον*: *ὃ τι ἂν* gives a definition. *μᾶλλον*, 'is likely to be', is fairly to be so called.

CHAPTER VI.

1. *λέγε δὲ*—'now then, go on to state'. Socrates having ascertained that the conception of piety and impiety is the same in all cases, now asks for a general definition of piety and impiety. Euthyphro however only gives him an instance—piety is what he is doing himself, bringing an offender to justice.

6. *ἴάν τε...ἴάν τε*—'whether...or': a disjunctive use of *τε*, which is very common: so *εἴτε...εἴτε*; cf. *Menez.* 7. 16.

7. *ἐπεὶ...θέασαι*—'why, just look', lit. 'since (if you doubt it), look etc.' So *Ar. Vesp.* 71—73:

*νόσον γὰρ ὁ πατήρ ἀλλόκοτον αὐτοῦ νοσεῖ,
ἦν οὐδ' ἂν εἰς γνώη ποτ' οὐδ' ἂν συμβάλοι,
εἰ μὴ πύθοιθ' ἡμῶν ἐπεὶ τοιάδε.*

'His father is afflicted with a strange complaint, which no one could find out or conjecture if he were not told by us—since (if you doubt), just try and guess'.

8. *τοῦ νόμου ὅτι*—i.e. to shew that the law is so; the proof itself is introduced by *γάρ*, *infr.* 1. 11.

9. *ὅτι ταῦτα*—'to show them that', etc.: the next clause is explanatory of *οὕτω γιν.*

10. *ἐπιτρέπαι*—'to allow him to go on: *Legg.* 802 B, *ἡδοναῖς καὶ ἐπιθυμίαις μὴ ἐπιτρέποντας*, 'not giving way to'.

11. αὐτοί...οἱ ἀνθ.—‘these very people’: Euthyphro means his own misguided and prejudiced relatives.

13. τὸν αὐτοῦ πατέρα—Cronos, son of Uranus: both were punished by their sons: see Class. Dict. Aristophanes ridicules such references to the faults attributed to the gods, *Nub.* 1080,

εἰτ' εἰς τὸν Δι' ἐπανεγκέιν.

καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μείζον ἀν δύναιο;

‘Then refer to the example of Zeus. How could you, a mortal man, be stronger than a god?’ So Falstaff, in the *Merry Wives of Windsor*: ‘Remember, Jove, thou wast a bull for thy Europa. You were also, Jupiter, a swan for the love of Leda..... When gods have hot backs, what shall poor men do?’

15. κακείνόν γ' αὖ—‘he in his turn’, continuing to go back. ἐκείνος is Cronos, who deposed his father Uranus.

ιβ. δι' ἕτερα τοιαῦτα—‘for a similar offence’. ἕτερος τοιοῦτος may often be rendered ‘corresponding’.

19. ἄρα γε—‘this then must be the cause—?’ a form of interrogation ‘in which the interrogator believes, or pretends to believe, that the thing is as he says’; *Madv.* § 263.

21. δυσχέρως πως ἀποδέχομαι—‘I make a difficulty of accepting’, i.e. I refuse to believe. Socrates banished Homer and Hesiod from his republic, because they attributed violence and injustice to the gods, *Rep.* 377 c—378 ε. Euripides too protests again and again against the current legends of Zeus and Apollo. He like Socrates was charged with being an atheist and a corruptor of morals.

24. ἀνάγκη δὲ—‘then indeed I too must needs agree’.

26. πρὸς Φίλου—‘in the name of the god of friendship’, i.e. I appeal to you as a friend: *Phaedr.* 234 ε, πρὸς Διὸς φίλου. It was the special part of friends to discuss with a view to discovering the truth. We see that Socrates throughout declines to admit that there can be strife among the gods; though he takes Euthyphro's view as a ground of argument.

In such adjurations the name of the god invoked is appropriately chosen. Thus when one servant finds a kindred spirit

in another, he exclaims *ὁμόγυνε* *Zeῦ*, *Ar. Ran.* 750 : cf. *Eur. Andr.* 900, *ὦ Φοῖβ' ἀέστορ, πημάτων δόλης λύσιν* : *ib.* 921, *Δία καλοῦσ' ὁμόγυνον*, when *Hermione* is appealing to her cousin *Orestes* : cf. *Hec.* 845, *πέφυγας τὸν ἐμὸν ἰκέσιον Δία*—you are now safe from my entreaties.

28. *καὶ ἔτι γε*—‘yes, and still stranger things’. *γε* gives an affirmative answer to the question, while *καὶ* adds something farther.

80. *ἄρα*—‘then’, introducing an inference (‘conclusion minor’) from *Euthyphro*’s words : cf. 8. 40.

83. *καὶ ὑπὸ τῶν ἀγ.*—a slight change of construction. *Socrates* was about to say, ‘such as are both related by poets and depicted by painters’; the latter clause is however expanded into a statement which itself branches into two members, the second of these being a long demonstrative clause.

It is to be noticed that when a relative introduces two subordinate clauses, a demonstrative is commonly found in the second clause, especially if there be a change of case : *Gorg.* 452 D, *τί ἐστίν ὃ σὺ φῆς μέγιστον ἀγαθὸν ἀνθρώποις εἶναι καὶ σε δημιουργὸν εἶναι αὐτοῦ*; ‘what is it which you assert to be the greatest human good, and of which you profess yourself to be the artificer?’ So *infr.* 8. 81, *περὶ ὧν διενεχθέντες καὶ οὐδὲν ἐπὶ κρίσειν αὐτῶν ἐλθεῖν*.

85. *ὁ πέπλος*—a tapestry, or embroidered shawl, worked by high-born maidens, representing the triumphs of *Athene* over the giants. It was carried in procession at the great *Panathenaea*, which were celebrated every four years. The statue and temple of *Athene* stood on the *Acropolis* : thus *εἰς τὴν ἀκροπ.* corresponds to *τὰ ἄλλα ἱερὰ*.

88. *μὴ μόνα γε*—‘yes, and not only these’: *μὴ* is used instead of *οὐ* because of the preceding *φῶμεν*, ‘are we to say?’ it has an imperative or hortatory force.

CHAPTER VII.

Euthyphro, being pressed to give a general definition of piety, defines it as ‘that which is loved by the gods’, impiety being the opposite.

8. καὶ ἄλλα...*ἔστιν*—‘you say there are many other things which are pious’. ‘So there are’. The emphatic *ἔστιν* appears, so far as I know, in all editions. The sense which would be given by *ἔστιν* is however equally good: ‘you say many other things are pious’. ‘So they are’.

12. *ἐκείνο αὐτὸ τὸ εἶδος*—‘the class-characteristic itself, by which’: cf. 5. 30. *εἶδος* is the manifestation of the *ιδέα*.

18. *εἰς ἐκείνην ἀποβλέπων*—=‘making it our model’: lit. ‘looking off at’ as a painter looks off from his canvass at his model.

19. *τοιούτον*—‘like it’: cf. 8. 5.

21. *μὴ φῶ*—‘I may say it is not’. *φημί* and *οὐ φημί*=to affirm and to deny.

29. *ἐπεκδιδάξας*—‘will teach me fully besides’: *ἐπὶ* implies sequence or addition, cf. *ἐπιβιβῶ*, *ἐπιρώννυμι* (to reassure), *ἐπισκεπώμεθα*, inf. 8. 1, etc.: *ἐκ* implies completeness, cf. *ἐκτερίζω*, *ἐκτελέω* etc.

CHAPTER VIII.

Socrates shows that if the gods are at variance, as Euthyphro believes, they must differ about right and wrong. Therefore what is loved by one god is hated by another; and we cannot thus arrive at a definition of piety.

1. *φέρε δὴ*—‘come now, let us review our position’, i.e. the definition which we have now laid down. In good Greek *φέρε* is always followed by the subjunctive; e.g. *φέρε λέξω* is aor. subj., not fut. indic.

7. *δοκῶ*—‘I take it so: such is our statement’. This seems the meaning, if the text be right; Euthyphro is asked if he is satisfied with the definition, and replies that he is. There is however much awkwardness in the position of *δοκῶ* at the beginning of a sentence. Stallbaum, being unable to find

any similar collocation, suggests the following arrangement of the words:

Σ. οὐχ οὕτως;

Ε. οὕτω μὲν οὖν καὶ εὖ γε φαίνεται εἰρησθαι, δοκῶ, ὡς Σώκρατες.

Σ. εἰρηται γάρ (sc. εὖ)· οὐκοῦν καὶ ὅτι στασιάζουσιν οἱ θεοί... καὶ τοῦτο εἰρηται;

Ε. εἰρηται γάρ.

Euthyphro says, 'I believe our statement to be a good one'. 'A good one certainly', is the reply of Socrates. *δοκῶ* is par-
 enthetical, like *οἶμαι*, of *Parmen.* 126 v, τῷ μὲν γὰρ πατρὶ, *δοκῶ*, Πυριλάμπτῃς *δνομα*. *δοκῶ μοι* is similarly used.

12. *ἐχθραν δέ*—the argument is as follows: What are the questions which produce quarrels and enmity? Questions of right and wrong, justice and injustice, etc., not disputes which can be easily settled by reference to an accepted rule. If then there is enmity among the gods, it must follow that they differ about the principles of right and wrong, and we can not make their judgment our standard.

13. *ἂρ' ἄν*—*ἄν* belongs to *ποιοῖ*: it is put at the beginning of the sentence to shew its contingent character and repeated with the verb. We might render, 'would it be the case, if... that this would make us enemies?'

14. *περὶ ἀριθμοῦ, ὁπότ.*—'about (a question of) number, which of two sums was the greater'.

17. *ἄν διαλλαγείμεν*—'we should settle our dispute'. *διαλλάττομαι*, lit. to depart from, i.e. cease from and give up (a quarrel): Dem. *Meid.* 578, *ἀπ' ἡλλαγμαι*, 'I have compromised the matter': also with *πρός* to be reconciled to.

23. *τὸ ἰστάναι*—'weighing': lit. 'to put in the balance': Hdt. ii. 65, *ἰστᾶσι στήθασι πρὸς ἀργύριον τὰς τρίχας*, 'they weigh the hair against silver coin'.

24. *διακριθῆμεν*—cf. Hdt. ix. 58, *μάχῃ διακριθῆναι*, 'to decide the issue by battle'.

26. *διανεχθέντες*—'after a quarrel', not=pres. *ἐπὶ τίνα κρίσιν*, 'to what decision?' i.e. to a conclusive settlement about what?

26. *πρόχειρον*—‘ready to hand’, *promptum*, i. e. perhaps you cannot answer off-hand. *ταῦτα*=the things I mean.

27. *τί δέ*; *οἱ θεοί*=*quid? dei*, ‘again, to take the case of the gods’.

τί δέ; like *quid*, introduces a fresh point for consideration: = ‘what do you say to this?’

28. *πολλή ἀνάγκη*—‘it is absolutely necessary’; sc. *περὶ τούτ.* *διαφ.*

29. *ἄλλοι ἄλλα ἡγ.*—‘differ in their conceptions of right and wrong’.

30. *οὐ γὰρ ἂν*—the imp. indic. with *ἂν* is lit. ‘they would not have been in a state of variance’ (which they are). We may render ‘we should not find them thus at variance’.

31. *ἦ γάρ*—pronounced sharply like our *eh!* It is generally used at the end of a question, especially a rather long one, when the other speaker is not ready with an answer or his attention seems to flag.

32. *τούτῃ τῇ λόγῃ*—‘according to this argument’.

CHAPTER IX.

Euthyphro urges that all the gods would agree that the guilty should be punished.

1. *οὐκ ἔρα*—‘then, after all’.

2. *ταυτόν*—‘at the same time’; predicate in apposition with *δ.* *idem* is often used in the same way.

3. *ὃ δ’ ἂν θεοφ.* = whatever may be defined (as *δ’ ἂν*) loved by the gods is also hated by the gods—i. e. what one god loves another hates.

4. *καὶ ἐκαίνοις κατὰ τὰ αὐτὰ*—sc. *προσφίλει* or *ἐχθρόν*.

5. *ὡς οὐ δεῖ*—i. e. maintaining the view that the guilty ought not to be punished.

13. τί δὲ; ἀνθρ — 'well, did you ever hear any man argue?' etc.

16. οὐδὲν μὲν οὖν — 'nay, they never stop etc.' The use of μὲν οὖν is to *modify* what has gone before, either strengthening or diminishing its force: it may generally be rendered *nay* rather or *yea* rather; thus Aesch. Ag. 1395.

εἰ δ' ἦν προκόντων ὥστ' ἐπισπένδειν νεκρῷ
τῷ δ' ἂν δίκαιως ἦν, ὑπερδίκως μὲν οὖν.

Thus translated by Prof. Kennedy:

'Had it been fit to pour libation o'er the dead
this had been justly, yea, 'twere more than justly done.'

Euthyphro does not answer the question. He replies that wrongdoers always endeavour to escape punishment; whereas Socrates had asked if anyone maintained that a wrongdoer *ought* not to be punished.

25. οὐ τολμῶσι — 'they have not the hardihood'.

31. τὸ τίς — 'viz. who is etc.' the words which follow τὸ form the substantive.

33. αὐτὰ γὰρ ταῦτα...πεπόνθασιν — 'are in this very same case'.

40. τό γὰρ κεφ. — 'so far as the main point goes'.

41. ἕκαστόν γε — 'each several case'. 'They join issue about particulars' (Jowett).

42. ἀμφισβητοῦσιν — sc. ὡς οὐκ ἄδικόν ἐστι. They admit the rule that wrongdoing deserves punishment, but deny that it applies to their own particular case.

CHAPTER X.

'But,' says Socrates, 'how do you know that all the gods think your father's offence one which deserves prosecution for murder?'

1. καὶ ἐμὲ — 'as well as yourself'.

G. P.

3. *ὅς δ' ἄν*—*defines* the case; we may render 'in the following circumstances'.

5. *φθάσῃ τελευτῶν*....*πρίν*—'died before': Hom. *Il.* xvi. 322, *ἔφθῃ ὀρεξάμενος πρίν οὐτάσαι*.

8. *ἐπισκήπτειν*—lit. 'to press upon', hence to *prosecute*, with gen. of the charge: Dem. *Aph.* 846, *ἐπισκ. ψευδομαρτυριῶν*, 'to indict for perjury'.

10. *παντὸς μᾶλλον*—'assuredly, as a matter of fact'.

12. *ἐπὶ σοφίᾳ*—'for wisdom': *ἐπὶ* gives the *ground* or *basis* of the praise.

13. *οὐκ ὀλίγον...ἐπεὶ*—the connexion of thought is as follows: 'it seems a serious undertaking (but this is not my fault); for (*ἐπεὶ*) I could make it clear enough (if you would but see it)'. *ἐπεὶ* is often thus used in elliptic sentences, when the sense must be supplied from the context: cf. 5. 7.

15. *μανθάνω· ὅτι*—'I see: you think, etc.': cf. 2. 10.

19. *ἐάν τις ἀκούσῃ*—instead of laughing at him, as they did in the assembly, 2. 16.

CHAPTER XI.

Socrates suggests the amended definition, that *piety* is what *all* the gods love, and impiety what they *all* hate. Euthyphro accepts this definition.

2. *ἐνενόησα...σκοπῶ*—note the change of tense: 'this struck me...and I have been (and still am) considering': the aor. denotes the momentary occurrence of the thought, the pres. the train of reflexion which has been going on since. For *τόδε* Stallbaum proposes to read *τότε*.

6. *θεομισῶν μὲν γάρ*—the argument is as follows:—this action may, as you say, be hated by the gods; this, however, we found, would not help to distinguish piety and impiety; for we found that what was hated by the gods might also be

loved by them, i.e. by other gods. The μέν with θεομοσίς implies that *so far* Socrates is wishing to agree; there is no regular apodosis with δέ; but we have instead the general objection introduced by ἀλλὰ γάρ.

9. τούτου ἀφήμι σε—'I let you off this', i.e. I will not ask you to go on with the proof of it.

10. πάντες αὐτό ἡγ.—'let us grant that all gods hate such an action'.

11. ἀλλ' ἄρα...ἐπανορθούμεθα—'do we now make this correction?' i.e. do we agree to put this forward as our amended statement?

14. οὐδέτερα ἢ ἀμφοτέρω—'neither the one nor the other, or both at the same time'.

18. τὸ σὸν—*quod ad te attinet*. τοῦτο ὑποθ. 'with this assumption': ὑποτίθεσθαι, is to lay down as a basis or premise for one's own arguments.

26. ἀποδεχόμεθα—'accept'; of being satisfied with, or admitting the truth of arguments or statements: Phaed. 92 ε, μήτε ἐμοὶ μήτε ἄλλου ἀποδέχ' ὡς ἡ ψυχὴ ἐστὶν ἁρμονία; Ar. Eth. 1. 1 (3). 4, μαθηματικοῦ πιθανολογούντος ἀποδέχεσθαι, 'to be satisfied with probable (i.e. not exact) reasoning from a mathematician'.

CHAPTER XII.

Socrates shows that piety is not identical with 'what the gods love.'

2. ἄρα τὸ δσιον—'is it loved by the gods because it is pious, or is it pious because it is loved by the gods?' This is the first step in the argument.

4. οὐκ οἶδ' ὃ τι—'I do not know what you mean'.

6. λέγομέν τι φερόμενον—'we use the terms *moved* and *moving*': cf. *Protag.* 332 A, ἀφροσύνην τι καλεῖς; 'is there a *thing* you call folly?' φερόμενον is strictly 'being moved', or in older English, *a moving, in moving*.

8. ἢ ἕτερα—' (you see) in what respect they are different'.

13. πότερον τὸ φερ.—'is that which is *in motion*, so called because it is *being moved*; or not?' The English present passive is always an awkward tense, and the absence of inflexion makes it difficult to translate such a distinction as that between *φερόμενόν ἐστι* and *φέρεται*. The distinction is made clearer when we get the term *θεοφιλές*; substituted for *φιλούμενον ὑπὸ θεῶν*. In fact we must consider *φερόμενον* as equivalent to an adjective: we may then suppose a question to be put thus: why do we call a thing *φερόμενον*? answer, *ὅτι φέρεται*.

15. οὐκ, ἀλλὰ διὰ τοῦτο—'not (for some other reason), but for this.'

19. οὐκ ἄρα—'a thing is not seen because it is visible, but conversely, visible because it is seen' (Jowett).

30. οὐκοῦν...ὑπὸ τοῦ—the next step in the argument:—if a thing is loved, it must be loved *by something*. τί ἐστίν, 'is something'; the accent is thrown back from the enclitic ἐστίν on the preceding word. πάσχον, suffers something, i.e. 'is being done something to'. πάσχω is the *general passive*, i.e. the converse of ποιῶ.

38. ἄλλο τι φιλεῖται—'is it not loved?' ἄλλο τι is here written for ἄλλο τι ἢ; = *nonne*? lit. 'anything else than (this)'?

47. τὸ θεοφιλές—the subject of the sentence is found in the two concluding words τὸ θεοφιλές. These words, though though they have no manuscript authority, are absolutely necessary to the sense. The argument is as follows:

τὸ θεοφ. is φιλ. and θεοφ. because it is loved by the gods :
but τὸ ὅσιον is *not* ὅσιον because it is loved by the gods :
therefore τὸ θεοφ. is *not* ὅσιον nor is τὸ ὅσιον θεοφ.

CHAPTER XIII.

This definition being unsatisfactory, what is τὸ ὅσιον? Is it justice? It is; or rather a part of justice.

2. αὐτῷ τοῦτον τῷ—'simply by virtue of its being loved': dat. of the instrumental cause.

5. εἰ γὰρ ταῦτόν ἦν—'had they been identical': the force of this hypothesis extends to line 10; subordinate to it are two alternative cases, εἰ μὲν... line 6, and εἰ δέ... line 8, both of them giving inadmissible conclusions, and completing the *reductio ad absurdum*. The imperfect tenses with *ἄν* denote what *would have been* the case if *ἴδιον* and *θεοφιλέ*s were the same.

The argument may be thus represented:

let τὸ ἴδιον = τὸ θεοφιλέ:

then (1) τὸ ἴδιον is loved because it is ἴδιον:

therefore also τὸ θεοφ. is loved because it is θεοφ.

again (2) τὸ θεοφ. is θεοφ. because it is loved by the gods:

therefore also τὸ ἴδιον is ἴδιον because it is loved by the gods.

10. εἰ γὰρ... εἰ μὲν—for this double use of *εἰ*, the second subordinate to the first, cf. *Theaet.* 147 Δ, εἰ τις ἡμᾶς ἔροιστο... εἰ ἀποκρινάμεθα αὐτῷ..., οὐκ ἄν γελοῖοι εἴμεν; 'supposing some one asked us a question, then if we gave him such and such an answer, would it not seem absurd?' Stallbaum cites several other instances.

7. καί—'then also', i.e. this would necessarily follow; so also line 9.

12. οἷον φιλεῖσθαι—'such as to be loved': *Protag.* 390 c, ἔστιν ἄρα τοιοῦτον ἡ δικαιοσύνη, οἷον δίκαιον εἶναι.

14. ὃ τί ποτ' ἔστι—with *ῥωτώμενος* = *rogatus* τὸ ἴδιον *quid sit*. τὴν οὐσίαν, 'its essence', what it really is.

15. πᾶθος δέ τι—'something which befalls it', something done to it; further explained by *ὅτι πέπονθε τοῦτο*, 'namely that this is a condition of the ἴδιον, to be loved by all the gods'. I have written *ὅτι* instead of the ordinary *ὅ* τι, as it is plain that *τοῦτο* is the accusative after *πέπονθε*, while τὸ ἴδιον is the subject.

17. ὃ τι δὲ ἔν—sc. τοῦτο πέπ. 'being what it is in this case, you have not yet told me': i.e. you have not told me *what it is*. The same construction is repeated below, *εἰπέ... τί ποτε... φιλεῖται*.

19. εἴτε δ τι δὴ πάσχει—'or suffers whatever it may suffer—for we will not quarrel about that', i.e. I do not care what πάθος befalls it: I want to know what it is.

23. περιέρχεται—'comes round', to the same difficulty. δ ἂν ὑποθώμεθα, 'whatever we have laid down'. This is a correction due to Stephens, and adopted by Bekker, for προθώμεθα: cf. ὑποθέμενος, 11. 19, and ὑποθέσεις infr. line 31. προτίθεμαι is to 'put forward or propose'.

26. τοῦ ἡμ. προγ... Δαίδαλον—Daedalus was a sculptor, of whom the story was told that he made figures which could move: a legend due, according to rationalists, to the fact that he first gave his works an air of life and motion. Socrates, who was brought up to the craft of a statuary, claims Daedalus on that account as an ancestor: cf. Alc. i. 121 A, τὸ ἡμέτερον ... εἰς Δαίδαλον... ἀναφέρεται.

27. τὰ ὑπὸ σοῦ λεγόμενα—'your arguments must be the handiwork of Daedalus'; if they will not stand still, as you complain.

ib. εἰ ἐγὼ ἐτιθέμην—'had it been I that uttered them and put them in this position': ἐτιθέμην seems to apply either to laying down an argument (= ὑποτίθεσθαι), or to putting a figure in its proper place.

28. ὥς ἄρα—very often used in quoting the words of another, where we should employ inverted commas. καὶ ἐμοί, i.e. that I too, like Daedalus, make moving things.

37. ἐντιθείς—as we talk of a sculptor 'putting life into' a statue.

38. ἐμοῦ γ' ἔνεκα—'so far as concerns me': Lat. *per me quidem*.

40. ὅσῳ—by assimilation to the preceding τοσοῦτω, which is rightly used with the comparative δεινότερος: Tac. Ann. xii. 11, *quanto ignara barbaris tanto toleratiora*, 'the more popular as they were novel': cf. Stallbaum.

46. ἄδην—sc. ἔχομεν, 'enough of this'. ἄδην adv. = *satis*; fr. obsol. ἀδέω, to satiate, and ἄδος, Hom. Il. xi. 88. For constr. cf. Aesch. Ag. 828, ἄδην ἐλεῖεν αἷματος, 'lapped his fill of blood'.

47. *τροφῆν*—lit. 'to be delicate and self-indulgent', of those who pamper themselves with luxurious living: here it means to be too lazy or out of condition for the task, like a man in bad training for a race.

48. *ὅπως ἂν... διδάξαις*—'in what way you might teach me' (sc. if you chose): *ἂν* is to be taken with the verb. The old reading was *διδάξης*: *ὅπως ἂν* would then be taken together = 'in order that', with subj.

50. *πάν τὸ δίκαιον ὅσιον*—Socrates asks if *all ὅσιον* is *δίκαιον*: Euthyphro says, yes. Socrates next asks if *all δίκαιον* is *ὅσιον* or not. Euthyphro fails to follow the question, and it is some time before Socrates makes him see his meaning. A familiar illustration shows it at once, e.g. are all dogs animals? Yes. Then are all animals dogs; or some animals dogs and some not?

54. *τὸ δέ τι*—the other part of it, whatever that may be. *καί* emphasizes *ἄλλο*.

56. *καὶ μὴ νεώτερος*—'and yet you are younger than I'; and therefore you ought to be better able to *keep up*. Socrates plays on Euthyphro's answer that 'he is not able to follow (*ἑπείθεαι*)'.

58. *ξύναμι σαντόν*—'pull yourself together'. *καὶ γὰρ οὐδὲ χαλ.*, 'besides, it is not hard': *οὐδέ* may often = *also not*, rather than *not even*; the same is the case with *ne quidem*.

60. *ὁ ποιήσας*—these verses are commonly stated to be from the *Cypria*, the first in the order of the events which it related, of the poems which formed the Epic Cycle. It described the period antecedent to the *Iliad*. It was attributed by the grammarians to Stasinus of Cyprus.

66. *πέντας*—the plural implies different instances of poverty: so Cic. *Mur.* 20. 42, *provincia multas bonas gratias Murenæ attulit*, 'his province gained for Murena influence in many quarters'.

70. *εἶναι*—sc. *δοκεῖ*.

76. *ἐπὶ πλέον*—sc. *ἐστίν*, 'is more extensive': *Gorg.* 453 A, *ἐπὶ πλέον δύνασθαι*, 'to be of further value'.

78. *περιττόν*—of number, 'odd', opp. to *ἄρτιος*, 'even'.

CHAPTER XIV.

What part of justice is piety? Euthyphro defines it as that part which concerns the service of the gods.

3. εἰ μὲν ἤρώτας...εἶπον ἄν—'had you been asking me...I should (at once) have said': *Meno* 72 B, τί ἂν ἀπεκρίνω μοι εἰ σε ἤρόμην. When the aor. with ἄν thus follows εἰ with the imperfect, it denotes what would have followed 'statim, et uno veluti ictu et momento': see Stallbaum, and Goodwin, *Moods and Tenses*, § 49, n. 5.

6. σκαληνός—fr. σκάζω, to limp, lit. halting: hence τρίγωνον σκ., a triangle with *unequal* sides: opp. ἰσοσκελές, with *equal legs* or *sides*: *Tim.* 54 A. Here the language of geometry is applied to number, with sense of *odd* and *even*.

15. τὸ περὶ τήν—subject, in apposition with τοῦτο τὸ μέρος: the predicate of the sentence is εὖς. τε καὶ ὅσων.

16. θεραπεῖαν—'service': the use of this word involves Euthyphro in fresh difficulties, as it is one which is of very wide application and is employed to denote very various relations.

CHAPTER XV.

Of what nature is this service? Not like the care of animals, which aims at the improvement of the animals, but such as slaves pay to their masters.

5. λέγομεν γάρ που—'we mean, you know—well, we say, for example'. Socrates was about to describe what he meant, but stops short and explains his drift by a series of questions.

9. ἱππική—sc. τεχνή. The first sense which Socrates proposes to attach to *therapeia* is the *care and attention* bestowed on animals by those who keep and manage them.

18. θεῶν—sc. *therapeia* ἐστί.

22. *οἷον τοιόνδε*—‘some such thing as this, for example’: the words are in apposition with *ταύτό*.

37. *ἀπεργάζει*—‘you make, render’; especially used of the results produced by any art or system, e. g. education.

47. *ἡνικα*—‘the service which slaves pay their masters’, cognate acc.: so often *servire servitutum*.

49. *ὑπηγετική*—‘ministering or serviceable’, sc. *θεραπεία*, or *τεχνή*: this word being used of the ‘ministrations’ employed by arts and crafts generally, Socrates puzzles Euthyphro still more.

CHAPTER XVI.

What do the gods effect by this ministration? They bestow all kinds of blessings in requital for prayer and sacrifice.

1. *ἡ λατοῖς ὑπ.*—‘the service which ministers to physicians’, i. e. the various resources and appliances of the healing art, by the use of which the physician accomplishes his end.

30. *πλείονος ἔργου*—‘a matter of some considerable trouble’; referring to 10. 13, *ἀλλ’ ἴσως οὐκ ὀλίγον ἔργον ἐστίν*.

32. *κεχαρισμένα*—‘things pleasing’: Hom. *Od.* xvi. 184, *ἵνα τοι κεχαρισμένα δώωμεν ἱρά*, ‘that we may offer acceptable sacrifices’.

CHAPTER XVII.

Then piety consists in giving to and asking from the gods?

1. *πολύ*—with *βραχυτέρων*: *Rep.* 589 π, *πολύ ἐπὶ δεινότηρῳ δλέθρῳ χρυσὸν δωροδοκεῖ*. Stallbaum gives other instances of this position of *πολύ* and *ἐτι*: *Phaed.* 110 π, *καὶ ἐτι τούτων καλλίω*.

3. *δῆλος εἶ*—‘it is clear’: *Ar. Lys.* 919,

ἦ τοι γυνὴ φιλεῖ με, δῆλη ’στιν, καλῶς.

4. *ἐπειδὴ ἐπ’ αὐτῷ ἦσθα*—‘when you were on the very point’: *Phileb.* 18 D, *ἐπ’ αὐτῷ γε ἦδη γεγοῶτες*.

5. $\delta\upsilon\ldots\epsilon\mu\alpha\theta\eta\kappa\eta$ —the pluperfect with $\delta\upsilon$ is rare: it refers to an action which *would have been completed* had the condition been fulfilled: 'if you had answered me I should by now have learned fully the nature of piety': see Goodwin, *Moods and Tenses*, § 49.

6. $\delta\pi\eta\ \delta\upsilon$ —'whatever way': this reading has the best manuscript authority; $\delta\pi\sigma\upsilon\ \delta\upsilon$ and $\delta\pi\sigma\iota\ \delta\upsilon$ are also found.

14. $\delta\acute{o}\sigma\omega\varsigma\ \theta\epsilon\sigma\iota\varsigma$ —'giving to gods': the verbal substantives take the same case which would follow the verb; so *infr.* line 20: cf. 18. 23. Stallbaum cites numerous examples in Greek and Latin: Aesch. *Pers.* 529, $\gamma\eta\ \tau\epsilon\ \kappa\alpha\iota\ \phi\theta\iota\tau\circ\iota\varsigma\ \delta\omega\rho\acute{\eta}\mu\alpha\tau\alpha$, *Rep.* 493 D, $\delta\iota\alpha\kappa\omicron\rho\iota\alpha\ \pi\acute{o}\lambda\epsilon\iota$: Plaut. *Amph.* i. 3. 21, *quid tibi hanc curatio est rem?* 'what have you to do with this affair?'

18. $\chi\alpha\mu\alpha\iota\ \pi\epsilon\sigma\epsilon\iota\tau\alpha\iota$ —cf. 1 Sam. iii. 19, 'and the Lord was with him, and did let none of his words fall to the ground'.

CHAPTER XVIII.

But what we give the gods is not for their profit. Piety must be to give them what is pleasing in their sight.

3. $\delta\lambda\lambda\alpha\ \tau\acute{\iota}$ —'certainly', lit. 'but what?', i.e. what else can it be? so $\tau\acute{\iota}\ \mu\acute{\eta}\nu$; is a common affirmative reply.

10. $\theta\epsilon\sigma\iota\varsigma\ \kappa\alpha\iota\ \delta\eta\theta\epsilon\rho$.—'between gods and men'.

11. $\epsilon\iota\ \omicron\upsilon\tau\omega\varsigma\ \eta\delta\iota\acute{o}\nu\ \sigma\circ\iota$ —'if you prefer to call it so'.

16. $\delta\ \tau\iota\ \delta\upsilon\ \mu\acute{\eta}\ldots\delta\acute{o}\sigma\omega\iota$ —'which is not their gift': which does not come under this description and definition.

Here $\omicron\delta\delta\epsilon\upsilon\ \delta\ \tau\iota$ with $\delta\upsilon$ and $\acute{\epsilon}\sigma\tau\iota\nu$ expressed takes the usual construction with $\delta\sigma\tau\iota\varsigma\ \delta\upsilon$, viz. the subj. and $\mu\acute{\eta}$: cf. 2. 17.

22. $\tau\acute{\iota}\ \delta\acute{\eta}\phi\omicron\tau'\ \delta\upsilon\ \epsilon\iota\eta\ \tau\alpha\upsilon\tau\alpha$ —'what may these things be?': so *Phaed.* 58 c, $\tau\acute{\iota}\ \eta\nu\ \tau\acute{\alpha}\ \lambda\epsilon\chi\theta\acute{\epsilon}\nu\tau\alpha\ \kappa\alpha\iota\ \pi\rho\alpha\chi\theta\acute{\epsilon}\nu\tau\alpha$; The initial use of the singular *ce* in French is somewhat similar, *ce sont les plus grands poètes de l'antiquité*.

25. $\chi\acute{\alpha}\rho\iota\varsigma$ —cf. $\kappa\epsilon\chi\alpha\rho\iota\sigma\mu\acute{\epsilon}\nu\alpha$, 16. 32: here it is not gratitude, τ rather the will to offer what is acceptable.

CHAPTER XIX.

But if piety is what is pleasing to the gods it must be what they love: and this was proved not to be identical with piety.

7. ἐν τῷ ἔμπρ.—ch. 12 and 13.

8. ἢ οὐδὲ μὲνησαι;—‘or do you not even remember?’ Stallbaum read ἢ οὐ μὲνησαι; with some manuscript authority.

11. τοῦτο δὲ ἄλλο τι ἢ—‘and this comes to be the same as θεοφ., does it not? or do you say otherwise?’

ἄλλο τι ἢ = *nonne*. Stephens proposed to read οὐκ before ἄλλο τι, making the clause a statement, followed by the question ἢ οὐ;

CHAPTER XX.

Socrates wishes to begin the question afresh: but Euthyphro is obliged to leave him.

2. ἐκὼν εἶναι—‘if I can avoid it’: lit. ‘so far as will goes’; cf. note on ὡς ἀκούσαι, 2. 6. ἐκὼν εἶναι is much stronger than ἐκὼν only.

3. μὴ μ’ ἀτιμάσῃς—‘do not treat me with scorn’: i.e. do not contemptuously reject my request.

6. Πρωτεύς—cf. Hom. *Od.* iv. 455: Virg. *Georg.* iv. 429. Proteus, the old man of the sea, assumed all shapes to elude his captors, but answered the questions of those who held him fast to the end.

7. οὐκ ἔστιν ὅπως ἄν.—‘it is not possible that you ever would have tried’.

9. διωκάθειν = διώκειν, an Attic form: Ar. *Nub.* 1484: *Vesp.* 1198.

10. παρακινδυνεύαν—dependent on τοὺς θεοὺς ἐδείσας and added in explanation as if ἐδείσας had stood alone: 'you would in fear of the gods have hesitated to run the hazard'.

ib. μὴ...ποιήσεις—'lest you should not be going to do it rightly' = μὴ...ποιήσῃς μελλοῖς. The future optative may be used in subordination to a past tense when the optative of μελλω can be substituted as in the present passage. It may also be used when we turn a future indicative into *oratio obliqua* with a past tense: thus ποιήσω became ἔλεγον ὅτι ποιήσαι: so *infr.* line 22, ἐνδείκμενοι...ὅτι βιωσόμεν. See also Goodwin, *Moods and Tenses*, § 46.

14. εἰσαΐθις τοίνυν—'another time then': *Protag.* 357 B, εἰσαΐθις σκεψόμεθα.

18. ἀπαλλάξομαι...γέγονα...βιωσόμεν—subordinate to a past tense we have first the indicative then the optative mood. It is generally said that in such cases the indicative is used of matters of fact, while the optative applies to things which are hypothetical: such a distinction is often to be noted, but its invariable application is very doubtful: cf. *Menex.* 10. 28, note.

21. καὶ δὴ...βιωσόμεν—'and moreover that I should live the rest of my life better'. These words are either (1) like ἀπαλλάξομαι, dependent on ἦν εἶχον ὥς: or (2) like γέγονα etc. dependent on ἐνδείκμενος ὅτι. The former view, which is adopted by several editors, makes Socrates hope for a better life henceforward: the latter, which is defended by Stallbaum, makes him hope that he may satisfy Meletus of the chances of his leading a better life, that is to say of his ceasing to corrupt the youth of Athens.

Either view gives an excellent sense, while neither has a preponderance of grammatical considerations in its favour.

I rather incline to (1) as giving a more solemn and sententious conclusion to the dialogue. On the other hand (2) agrees very well with the quiet irony of Socrates.

MENEXENUS.

This dialogue is mentioned by Dionysius of Halicarnassus, Athenaeus, and Plutarch under the title of 'The Menexenus'; Plato's dialogues being usually designated from one of the interlocutors. Aristotle calls it 'the funeral oration', *ὁ ἐπιτάφιος*, see note on 8. 8, and this title, or description, seems to have been commonly applied to it from the first: so Cic. *Tusc.* 5. 12. 36 *quid vero in Epitaphio?* See Loers's and Bekker's notes.

CHAPTER I.

Socrates meets Menexenus. A speaker is to be chosen to pronounce the funeral oration over those who have fallen in battle.

1. *Μενέξενος*—nom. case, a verb in the third person being understood. Stallbaum compares Hor. *Sat.* ii. 4. 1, *unde et quo Catius?* There are however undoubtedly some instances in which the nom. is used for the voc.; while with the addition of the pronoun *οὗτος* this is a regular construction: *Protag.* 310 B, *Ἰπποκράτης, ἔφηρ, οὗτος, μή τι νεώτερον ἀγγέλλεις;* See Loers's note, given also by Bekker.

4. *τί μάλιστα σέ...*—'what in particular takes you to the council-chamber?' So *Gorg.* 448 D, *τί μάλιστα;* 'what do you mean in particular?' lit. 'what, most of all?' So in Latin *maxime* is used to give emphasis to the word with which it is connected: Cic. *Verr.* v. 54. 142, *haec cum maxime loqueretur,* 'at the very moment that he said this'.

ib. ἡ δὴλα δὴ—so *infr.* 3. 22, ἡ δὴλον ὅτι 'Ασπασίαν λέγεις; The speaker, after asking a question, himself suggests the answer. We may render, 'the fact is, I suppose': lit. 'need I ask, or is it plain?' Cf. *Protag.* 309 Δ, πόθεν, ὦ Σώκρατες, φαίνει; ἡ δὴλα δὴ ὅτι κ.τ.λ., where see Wayte's note.

5. παιδεύσεως καὶ φιλ.—'schooling and study': the two words are often used together to denote the complete course of education: *Rep.* 498 B, μεράκια (δεῖ) μὲν ὄντα μερακιώδη παιδεῖαν καὶ φιλοσοφίαν μεταχειρίζεσθαι. φιλοσοφία here means the higher training which fits a young man for the duties of life. This was the province of philosophy in the view of men who looked forward to a public career: such men attended the lectures of professors to learn the art of speaking and debating. Thus Critias and Alcibiades became disciples of Socrates in order to learn the secret of influencing others: *Xen. Mem.* i. 1. 15, νομίσαντε, εἰ ὁμιλησαίτην ἐκείνῳ, γενέσθαι ἂν ἱκανωτάτῳ λέγειν τε καὶ πράττειν.

6. τὰ μεῖζον—the business of a grown-up man, i.e. public matters, the main concern of all Athenian citizens. In the *Gorgias* 485 Δ seq. Plato makes Callicles the exponent of the contempt which the man of action and of the world feels for the mere student, who continues to think and speculate when his education should be at an end.

7. ὦ θαυμάσιε—a frequent address in the Platonic dialogues: so ὦ δαιμόνιε, ὦ μακάριε, ὦ βέλτιστε etc. It is difficult to give an English equivalent, when Socrates with his gentle irony thus addresses one who, like Menexenus, is a favourite and a friend but neither very wise nor very wonderful.

8. τηλικούτος ὢν—'at your age', i.e. young as you are. An Athenian was entered on the register of his *deme* (ληξιαρχικὸν γραμματεῖον) in his eighteenth year. He was then of age to inherit, marry, sit on juries, and the like. He was not however entitled to vote in the assembly till his twentieth year (*Stallbaum*).

ib. ὁμῶν ἡ οἰκία—We do not know what members of the family had held office in the state. Menexenus himself was the son of Demophon of the Paeanian *deme*. We find from the *Lysis* that he was an eager student of philosophy in his 17th and a somewhat contentious disputant (ἐριστικός). With cousin (ἀνεψιός) Ctesippus (*Lys.* 206 D) he was present at

the last discourse of Socrates in prison (*Phaed.* 59 a); and must therefore be counted among the master's most devoted disciples and friends.

10. συμβουλευτής—not συμβουλεύη, which is the reading of some manuscripts. The active means 'to advise', the middle 'to take counsel', and the former is plainly the sense required. *Xen. Anab.* ii. 1. 17, *συμβουλευομένοις ξυμβούλευσεν αὐτοῖς τὰδε*, 'when they were deliberating he gave them this advice'. In the passage before us we must note the deference paid by Menexenus to his master's counsels.

13. ἐπὶ τοῖς δπ.—'over the dead': so *Thuc.* ii. 84, λέγει ἐπ' αὐτοῖς *ἐπαινον τὸν πρέποντα*. *ib.* ἐπὶ τοῖς πρώτοις *Περικλῆς ἡρόθην λέγειν*. Hence the adj. *ἐπιτάφιος* and the poetical *ἐπιτύμβιος*.

ib. ταφάς—'a funeral'; the active *ποιεῖν* is here used of the authorities who ordered and directed the ceremony: *ταφάς ποιεῖσθαι* on the other hand is equivalent to *θάπτω*. Thus *Thuc.* ii. 84 says *οἱ Ἀθηναῖοι ταφάς ἐποιήσαντο*, because the whole people took part in the funeral of their fallen countrymen: so *Dem. Lept.* 490, *ἐπὶ τοῖς τελευτήσασι δημοσίᾳ ταφάς ποιεῖσθε*.

It seems probable that the ordinary course of public procedure was followed on these occasions: the orator who was to pronounce the funeral eulogium was nominated by the Council (*βουλῇ*) and then appointed by the people in their assembly (*ἐκκλησίᾳ*). The choice is therefore sometimes attributed to the Council, sometimes to the whole city. Thus in 4. 5 we have *ἤκουσε...ὅτι μέλλοιεν Ἀθ. αἰρεῖσθαι τὸν ἐροῦντα*. *Thucydides* too makes the choice that of the city (*ἀνὴρ ἡρημένος ὑπὸ τῆς πόλεως*): cf. *Dem. de Cor.* 820, *χειροτονῶν γὰρ ὁ δῆμος τὸν ἐροῦντ' ἐπὶ τοῖς τετελευτηκόσι...οὐ σὲ χειροτόνησε προβληθέντα... ἀλλ' ἐμέ*.

17. Ἀρχῖνον ἢ Δίωνα—for authorities on these names see *Stallbaum's* note. *Archinus* is usually identified with the *Archinus* mentioned by *Demosthenes*, *Tim.* 742, as a good statesman and general, and as having been 'the chief instrument under providence' (*μετὰ γε τοὺς θεοὺς αἰτιώτατος*) of the restoration of the people (with *Thrasylbulus*, in 408 B.C.). He is said to have delivered a funeral speech, which *Isocrates* laid under contribution for his *Panegyric*.

CHAPTER II.

Socrates praises the powers of the public speakers in a strain of ironical exaggeration.

1. καὶ μὲν—'well, in truth'. For the idiomatic uses of μὲν see *Madv. Greek Syntax*, § 231 sq. πολλὰ καὶ, 'in many points'. κινδυνεύει εἶναι, lit. 'runs the chance of being', i.e. probably is.

3. καὶ ἐάν—'even if', referring to the preceding clause: the two next clauses are similarly connected—the poor man is magnificently buried; the bad man elaborately praised. For the position of καὶ cf. 20. 49: so *Gorg.* 509 A, καὶ εἰ ἀγροικότερόν τι εἰρεῖν ἐστὶ, 'even if it be somewhat rude to assert'.

The difference between καὶ εἰ and εἰ καὶ is thus stated by *Madvig, Greek Syntax*, § 317: 'καὶ εἰ, is even if: the καὶ emphasizes the condition, marks it as improbable, extreme, or as the most unfavourable that can well be conceived. In εἰ καὶ, the καὶ gives emphasis, not to the condition, but to the thing supposed. καὶ εἰ λέγω, even supposing I say, i.e. go so far as to suppose that I say. εἰ καὶ λέγω, supposing I even say, i.e. suppose I go so far as to say'. Thus it will be seen that in καὶ εἰ the καὶ emphasizes the whole clause which follows, while in εἰ καὶ the καὶ emphasizes the particular word or words with which it is immediately connected.

4. ἔνυχε—the *gnomic aorist*, used to give a vivid statement of a general truth. It implies that what has occurred before occurs again in similar cases. Goodwin, *Moods and Tenses*, § 80, quotes other instances in which this aorist is joined with the present: e.g. *Plat. Symp.* 188 A, ὅταν δ' ἔρως ἐγκρατέστερος γένηται διαφθείρει τε πολλὰ καὶ ἡδίκησεν.

5. ὑπ' ἀνδρῶν—as ἐπαύρου ἔνυχε is equivalent to a passive verb, it is constructed accordingly. Similarly ὑπό is used with other virtual passives such as κακῶς ἀκούω (= to be reviled), πληγὰς λαμβάνω (= to be beaten).

1b. εἰκῇ—'at haphazard', *temere*, i. e. without due preparation. *Isocrates, Paneg.* 43 § 12, says that his speech is

addressed πρὸς τοὺς οὐδὲν ἀποδεχομένους τῶν εὐκῆ λεγομένων. Socrates here laughs at the elaborate preparation of the speakers and their exaggerated flattery, and no less at the vanity and credulity of the audience, who looked for and delighted in such fulsome eulogies.

6. λόγους παρεσκευασμένων—'having got speeches ready', pf. mid.: the same form is pass. 3. 7.

8. κάλλιστα...ποικιλλόντες—'with every possible embellishment of language'. τὰ πρὸς. καὶ τὰ μὴ is the object of ποικ. ὀνόματα in the technical language of grammarians are nouns as opposed to ῥήματα, verbs; Lat. nomina, verba.

9. γοητεύουσιν—'they bewitch', fr. γῶης 'a wizard', usually in bad sense, a juggler or cheat: Symp. 203 D, γοῆς καὶ φαρμακεύς καὶ σοφιστής.

13. γεν. πάντῃ διατίθεται—'am brought into a right noble frame of mind'. The act. διατίθω means to dispose, i.e. to bring into such and such a state; it is commonly constructed with an adverb: Dem. Lept. 463, ἀπαντας ἀπίστως πρὸς ἡμᾶς αὐτοὺς διάθωμεν; 'are we to make all men distrustful of us?' The perf. passive is supplied by διακεῖται: Protag. 309 B, πῶς πρὸς σε διακεῖται; 'how is he disposed towards you?'

For the use of γενναῖος with a possible tinge of irony, cf. Euthyphr. 1. 21.

14. ἔστηκα ἀκροώμενος—'stand listening spell-bound'. Valckenaer suggested ἀλωρούμενος, comparing 20. 21; but no correction is required.

15. κηλούμενος—'charmed, enchanted', esp. by sound: Protag. 315 A, κηλὼν τῇ φωνῇ ὥσπερ Ὀρφεύς, hence in bad sense, wheedled, beguiled: Legg. 885 D, ὑπὸ δῶρων κηλούμενοι.

16. μείζων—'taller'. Stallbaum compares Xen. Cyr. v. 2. 86, ἡμεῖς δὲ καὶ μείζοντες νῦν ἐπεὶ πενικήκαμεν. The old dicast of Aristophanes exclaims in his delight at a speech, ἡξικάνομην ἀκούων, 'I felt myself grow taller as I listened', Vesp. 638.

17. οἷα δὴ τὰ πολλά—'most commonly'=ὡς τὰ πολλά. The full meaning is, 'as (happens) for the most part': so in Lat. we have ut plerumque.

18. πρὸς οὗς—lit. 'in relation to whom'. The sense is rightly given by Jowett: 'I become suddenly conscious of having a sort of triumph over them'. For the use of πρὸς we may compare Thuc. v. 105, τῇς πρὸς τὸ θεῖον εὐμενείας, which means the favour of the deity. σπανότερος (σπανός fr. σέβομαι), 'grander, more dignified': Ar. Ran. 178, ὡς σπανὸς ὁ κατάρτος, 'what grand airs the rascal gives himself'.

21. ἡγεσθαι—the infinitive clause is added in explanation of the preceding ταῦτά ταῦτα πάσχειν.

23. ἡμέρας πλείω—πλείω is neut. pl. not declined. This construction is common with πλέον and ἔλαττον: Plat. Symp. 175 x, ἐν μάρτυσι πλέον ἢ τρισμυρίους. So in Latin plus, amplius, minus are used without affecting the construction. In the same way πλείω is sometimes used adverbially for πλέον: Plat. Rep. iii. 417 b, πολὺ πλείω καὶ μᾶλλον δεδωότες: Xen. Hell. ii. 2. 16, διέτριβε παρὰ Λυσάνδρῳ τρεῖς μῆνας καὶ πλείω. Cobet (Var. Lect. p. 237) holds that πλείω is invariably to be altered into πλέον or the comic equivalent πλεῖν.

ib. ἔναυλος—lit. 'to the flute', of a sound which rings in one's ears and is freshly remembered: Legg. 678 c, τᾷσι φόβος ἔναυλος ἐγγίνεται, 'fresh fear'.

24. φθόγγος—'voice', the sound of the words, λόγος being the matter of the speech.

27. ἐν μακ. νήσοις—so Rep. 519 c, where Socrates says that philosophers will never of their own free will take part in public life, because they think 'that they are already, even in this life, translated to the Isles of the Blessed.'

CHAPTER III.

Socrates declares that the orators need no long notice. Their speeches are ready in stock and there is no difficulty in satisfying the Athenians with praises of themselves. He himself could speak well enough if called on: such excellent instruction as he had.

2. οὐ πᾶν εὐπορήσας—'will not find it quite easy'. It was formerly an accepted canon of criticism that οὐ πᾶν is

invariably equivalent to *omnino non*. It has however been conclusively shown by Cope, that the meaning *non omnino* is at least equally common, and in many instances in the Platonic dialogues undeniably to be preferred. (Translation of Plato's *Gorgias*, App. C.)

8. ἐξ ὑπογύου—'off-hand'; one of the many adverbial phrases with ἐκ. Isocr., *Paneg.* 48 § 11, says that public speakers make excuse for themselves on the grounds ὡς ἐξ ὑπογ. γέγονεν αὐτοῖς ἡ παρασκευή. See Sandys's note *in loc.* ὑπόγιος (also written ὑπόγιος) fr. γυῖον (a limb) in the sense of hand: Isocr. *de Antid.* 810, ἥδη δ' ὑπογ. μοι τῆς τοῦ βίου τελευτῆς οὐσης, 'the end of my life being at hand'.

6. πόθεν;—'not he'; lit. an ironical or contemptuous question, 'whence should it be so?' Cf. *Gorg.* 471 D, πόθεν, ὦ γαθέ; 'not a bit of it': so Dem. *de Cor.* 241, οὐκ ἐστι ταῦτα, οὐκ ἐστιν πόθεν; etc. ποῖος is similarly used, e.g. Ar. *Ach.* 61, K. οἱ πρέσβεις οἱ παρὰ βασιλέως. Δ. ποίου βασιλέως; 'The envoys from the king'. 'The king indeed!'

So unde, 'from what source or cause', is sometimes used to ask an indignant or contemptuous question, practically equivalent to a negative statement: Plaut. *Cas.* 2. 2. 28, unde ea tibi est? how can she be yours? Hor. *Sat.* ii. 81, unde datum sentis?

8. Ἀθηναίους ἐν Πελ.—'to praise Athenians before a Peloponnesian audience': note the absence of the definite article. This passage is twice referred to in Aristotle's *Rhetoric*: σκοπεῖν δὲ (δεῖ) παρ' οἷς ὁ ἔπαινος ὥσπερ γὰρ ὁ Σωκράτης ἔλεγεν, οὐ χαλεπὸν Ἀθηναίους ἐν Ἀθηναίοις ἐπαινεῖν, iii. 9, § 80; Socrates with the article prefixed meaning Plato's principal character or spokesman: see Cope's note. The article is omitted in the second passage: δ γὰρ λέγει Σωκράτης ἐν τῷ ἐπιταφίῳ, ἀληθές, ὅτι οὐ χαλεπὸν Ἀθηναίους ἐν Ἀθηναίοις ἐπαινεῖν ἀλλ' ἐν Λακεδαιμονίοις, iii. 14, § 11. 'The funeral oration' here means the Platonic dialogue, for the genuineness of which we thus have Aristotle's testimony.

10. τοῦ πέλοοντος—= ὅστις πελσει: the usual Greek idiom, future participle, with article prefixed, to express a purpose or intention: Soph. *Ant.* 260, οὐδ' ὁ κωλύσων παρῇν. Stallbaum quotes a number of similar instances, among them an exact parallel to that before us, Plat. *Parmen.* 135 A, δεῖ ἀνδρὸς πᾶν μὲν εὐφροῦς τοῦ δυσησομένου μαθεῖν. Cf. Goodwin, *Moods and Tenses*, § 108.

ib. εὐδοκμήσοντος—'to win applause' = δόξαντος εὐ λέγειν, *infr.* l. 12.

11. δυνάμειται—here used of 'epideictic' declamation before the people, to win the prize of their approval. οὐδὲν μέγα, 'no great thing'; predicate to δοκ. εὐ λ.; cf. οὐδὲν θαυμαστόν, *infr.* l. 17.

14. οὐ μὲντοι—'why, no, I certainly do not'. μέντοι is very commonly thus used as an expletive to give emphasis to an assertion or a question, *Madvig*, § 254.

20. καὶ διαφέροντα—'preeminent over all', with gen. cf. 21. 10. καὶ gives emphasis to διαφ.: so καὶ ἅπαντες 'all without exception'.

22. Ἀσπασίαν—the present passage is the foundation of the serious and often-repeated assertion that Socrates studied oratory at Aspasia's feet. It is however plain that no certainty can be attached to words which are a mixture of jest and earnest, with the element of banter largely predominating. Aspasia was undoubtedly held in high esteem by Socrates. 'It is well known that her house was the resort of the best literary and political society in Athens.' See Cluer's note on *Xen. Mem.* ii. 6. 36, and *Class. Dict.*

23. λέγω γάρ—'yes, I do', γάρ is very commonly thus used in affirmative replies. καὶ K. γὰρ = *et C. quidem. Madv.* § 249.

ib. Κόννον—cf. *Euthyd.* 272 c, Κόννον τῷ Μ., ὃς ἐμὲ διδάσκει ἐνι καὶ νῦν καθαρίζειν. Socrates mentions his music-master, as having taught him to modulate his voice.

25. τρεφόμενον—'receiving such training'. The present participle is not to be rendered as if it were in a past tense; cf. *τυγχάνει οὖσα*, l. 18 and *εἰσι διδ.* l. 24.

26. ὅστις ἐμοῦ κάκιον—'one who was educated worse than I'. ὅστις is the rel. of a class, and refers to the antecedent as possessing the characteristics of that class: thus though it not uncommonly refers to a definite object, it always implies some general idea belonging to it. Hence in the present passage, so far as the relative goes, there is nothing to determine if a particular person is meant or not.

27. ὑπὸ Ἀδμύπτου—mentioned by Athenaeus, Plutarch, and Nepos.

28. ὁ Ἀντιφῶντος—the well-known orator, put to death on the overthrow of the oligarchical government of the Four Hundred, B.C. 411. His eloquence and ability are highly praised by Thucydides viii. 68; and it is supposed that Plato, *Phaedr.* 269 A, means Antiphon by the words τὸν μελίγηρον Ἀδρασσον. As Antiphon is commonly stated to have been the instructor of Thucydides, some commentators have seen in the present passage a sneer at the historian and his speeches. There is however no sufficient warrant for such a view. Socrates is merely praising his own teachers with playful irony; nor do we know what particular speaker he has in view as 'worse trained than himself'; though there is some reason to suspect that Lysias may be meant.

CHAPTER IV.

Indeed Aspasia has already got a speech prepared for her pupil.

3. καὶ χθές—'but yesterday': καὶ emphatic as in 3. 20.

7. ὅτε μοι δοκεῖ συντελεῖσθαι—'when I take it, she was composing'. μοι δοκεῖ is of course parenthetical in construction, but so closely connected with the rest of the sentence that it is not marked off with commas. Stallbaum cites from Fritsch several instances of this position of the enclitic μοι, in order to show that there is no need of the correction ὅτ' ἐμοὶ δοκεῖ. συντελεῖσθαι, a form of the imperfect common in Plato's writings, e.g. *Rep.* 497 D. Bekker alters it into συντελεῖσθαι.

8. ὃν Περικλῆς εἶπε—the great funeral speech of Pericles in the first year of the Peloponnesian war, 431 B.C. Plato certainly seems by speaking thus to be putting himself in competition with Thucydides.

9. περιλείμματ' ἄλλα—'some scraps left over'. Lid. and Sc. quote no other instances of this word. The verb is found in the pass. e.g. *Hdt.* i. 82, of a small remnant of warriors left alive.

12. εἰ μὴ δδικῶ γε—'yes, if I am not a bad pupil' = certainly I could: 'I ought to be able' (Jowett): so *Rep.* 608 D, etc. γε, in affirmative answers, as in stage dialogues.

13. ὀλίγου πληγὰς λαβόν—'I nearly got a whipping'. ὀλίγου, sc. δέων (coming short) 'within a little': so 5. 2. πληγὰς λαμβάνειν is used as the regular passive of τύπτω in the sense of beating. See Sandys's note on *Isocr. Demon.* 10 § 36.

Socrates implies that the orators learned their speeches by heart like boys at school. The account which he gives of Aspasia's method of instruction shows plainly enough the absurdity of understanding these introductory chapters *au pied de la lettre*.

14. τί οὖν οὐ διήλθες;—'why don't you then repeat it at once?' the aor. of a thing which ought to be already begun: so *Protag.* 310 A, τί οὖν οὐ διηγῆσω; where see Wayte's note. We have a similar idiom in Horace, *Od.* i. 37. 8, ornare pulvinar deorum *tempus erat dapibus*.

15. ἀλλ' ὅπως μὴ—'mind lest': cf. 22. 16. 'Both ὅπως and ὅπως μὴ are sometimes used elliptically with the future indicative in *exhortations* and *prohibitions*, depending on some imperative like σκόπει, take care, understood. ὅπως μὴ allows also the subjunctive. The construction is confined almost exclusively to the *second person* of the verb; yet the first and third persons are sometimes found.' Goodwin, *Moods and Tenses*, § 45, 7. ἂν ἐξενέγκω, 'if I divulge, make known': generally 'to declare': *Soph. Trach.* 741, τίς ἐξήνεγκας λόγον; 'what statement do you utter?'

17. μηδαμῶς—'now don't'. Probably τοῦτο δειλὸς is here to be supplied; but μηδαμῶς is very common in such deprecatory replies as this, as well as in oratory. It always bears an imperative or optative sense.

CHAPTER V.

Socrates begins Aspasia's speech. It follows the usual course of the funeral orations; see Introduction. Those whom we are here to bury were noble men, and died a noble death. It is our duty to honour them and speak their praises.

2. $\kappa\acute{\alpha}\nu\ldots\delta\acute{\nu}$ — $\delta\acute{\nu}$ is placed early in the sentence to show its contingent character, and repeated later on. Goodwin, *Moods and Tenses*, § 42, 3.

1b. $\alpha\pi\omicron\delta\acute{\upsilon}\nu\tau\alpha$ $\delta\rho\chi\eta\sigma\alpha\sigma\theta\alpha\iota$ —‘to take off my coat and dance’, forgetting for the moment my age and gravity: cf. Cic. *de Off.* iii. 19, in *foro*, crede mihi, saltaret.

Ast, who gratuitously ascribes the most extensive meaning possible to $\alpha\pi\omicron\delta\acute{\upsilon}\nu\tau\alpha$, is much scandalized by such an unseemly offer on the part of Socrates, and gravely urges it as an argument against the dialogue being genuine. Loers has been at the pains to answer him fully and completely.

4. $\alpha\rho\chi\eta\mu\acute{\epsilon}\nu\eta$ $\lambda\acute{\epsilon}\gamma\epsilon\iota\nu$ —the following speech, whether a parody or not, at any rate has a full share of oratorical devices. Especially it abounds with *antithesis*, $\epsilon\rho\gamma\omega$ — $\lambda\acute{o}\gamma\omega$, $\kappa\omicron\upsilon\eta\tilde{\eta}$ — $\iota\delta\acute{\iota}\alpha$, $\tau\omicron\iota\varsigma$ $\pi\rho\acute{o}\xi\alpha\sigma\iota$ — $\pi\alpha\rho\grave{\alpha}$ $\tau\acute{\omega}\nu$ $\delta\epsilon\omicron\upsilon\sigma\delta\epsilon\tau\omega\upsilon$. Antithesis was the favourite figure of Greek speakers and writers. Aristotle recommends it, as giving pleasure and conducing to clearness of expression, *Rhet.* iii. 9. 8 seq. In the same passage other oratorical ‘figures’ are illustrated and discussed. The admiration of such embellishments is natural when an unformed prose style is superseded by a style duly balanced and constructed; but when the art of concealing art is absent they distract and irritate the reader. The artificial and elaborate style of Isocrates is more wearisome than any imitation from the pen of Plato.

5. $\epsilon\rho\gamma\omega$ —in the funeral procession and ceremony. The same antithesis occurs in Thuc. ii. 46.

9. $\lambda\alpha\rho\acute{o}\mu\epsilon\nu\omicron\nu$ —‘still remaining due’. $\kappa\alpha\iota$ $\chi\rho\eta$, ‘and it is as a duty’, a moral obligation as well as a legal institution: so 10. 23, $\kappa\alpha\iota$ $\delta\acute{\iota}\kappa\alpha\iota\omicron\nu$ $\kappa\alpha\iota$ $\chi\rho\eta$.

This sentence ends rather abruptly; similar abruptness may often be observed throughout the speech.

16. $\acute{\alpha}\nu\theta\epsilon\tau\epsilon\upsilon$ $\xi\tau\iota$ —‘still further back’: Tim. 18 D, $\tau\acute{\omega}\nu\delta'$ $\xi\mu\pi\rho\sigma\theta\epsilon\upsilon$ $\kappa\alpha\iota$ $\acute{\alpha}\nu\theta\epsilon\tau\epsilon\upsilon$.

17. $\tau\acute{\omicron}\upsilon\tau\omicron\upsilon\varsigma$ $\delta\acute{\epsilon}$ —‘these, I say’: $\delta\acute{\epsilon}$ is frequently thus used ‘in apodosis’ with demonstrative pronouns and adverbs, especially after a parenthetical clause has intervened.

20. $\tau\eta\tilde{\nu}$ $\tau\epsilon\lambda\epsilon\upsilon\tau\eta\tilde{\nu}$ —lit. ‘received their death in exchange for the safety of the living’, i.e. died to save their countrymen.

ἀντὶ here means 'weighed against': Ar. *Eth.* iii. 1. 7, *ὅταν αἰσχροὺν τι ἢ λυπηρὸν ὑπομένωσιν ἀντὶ μεγάλων καὶ καλῶν*, 'men are praised when they endure discredit or pain to win great and noble ends'.

22. *κατὰ φύσιν*—'in the natural way', explained by the words which follow.

CHAPTER VI.

The origin of the glory of Athens. Her people are not foreign immigrants but born from the land.

1. *ὑπῆρξε*—'was to begin with': verbs thus compounded with *ὑπό* denote the *ground* or *foundation* on which anything is based: see note on Thuc. iv. 4, *αὐτὸ καρτερὸν ὑπῆρχε*.

2. *ἡ γέν. οὐκ ἔπ. οὔσα*—the fact that the race was not of foreign extraction. *ἔπηλυσ* 'imported, of alien origin': Eur. *Ion* 607, *ἐλθὼν ἐς οἶκον ἀλλότριον ἔπηλυσ ὦν*.

3. *μετοικοῦντας*—'dwelling like strangers': Eur. *Suppl.* 892, *ὥς χρὴ τοὺς μετοικοῦντας ξένους*. The verb also means to change one's abode. *μέτοικος*, 'a foreign settler', is a well-known word, especially as applied to the class of *resident aliens* in Athens.

4. *σφῶν*—this word, which properly belongs to the subject of the sentence, here refers to *προγόνων*, as if *οἱ πρόγονοι* had been written instead of *ἡ τῶν πρ. γένεσις*.

ιδ. *αὐτοχθόνας*—'indigenous', the glory of the Athenians: Eur. *Ion* 589, *εἶναι φασὶ τὰς αὐτοχθόνας κλεινὰς Ἀθήνας οὐκ ἐπέλακτον γένος*.

6. *ὥς ἄλλοι*—sc. *ἐτρέφοντο*. This use of the nominative with a conjunction when another case has gone before is common in Greek. In Latin on the other hand the construction almost invariably conforms to that of the preceding clause: such a construction as the following being quite exceptional: Tac. *Ann.* xii. 7, *cuncta feminae obediebant non er lasciviam, ut Messalina, rebus Romanis illudenti*.

7. *καίσθαι*—the infinitive is written instead of a participle dependent on *ἀποφραμένη*; a slight irregularity of construction which avoids the concurrence of two participles.

8. *ὑποδεξαμένης*—‘received them’, (Jowett); acknowledged them as her own, and undertook a mother’s duties.

CHAPTER VII.

The land is dear to the gods; and a true mother of men, rich in corn for the sustenance of her sons.

5. *θεῶν ἱπῆς*—between Athene and Poseidon, who contended for the city. Poseidon produced a horse from the ground, and Athene an olive. The latter was the more precious gift, and Athene became the sovereign goddess of the land.

9. *βοῦά*—domestic, lit. *grazing* animals. *ἄγονος*, active in force, with gen.: *Theæt.* 150 c.

11. *ἐξελέξατο*—‘chose for herself’: so Thuc. iv. 9, *ἐκλεξάμενος*, of picked men whom Demosthenes selected to fight by his side. *ἐγέννησαν*, in the active, denotes the production of man as the type of mankind in general; while *γεννησαμένη*, l. 19, means that Attica ‘bore for herself’ citizens and sons.

15. *δ*—sc. *ζῶον*: some mss. read *ὄς*. *μόνον* agrees with *ζῶον*. For *νομίζει*, ‘acknowledges’, ‘believes in’, cf. *Euthyphr.* 3 B.

13. *τεκμήριον τῷ λόγῳ, ὅτι*—‘proof in favour of our statement that’, etc., the proof itself being introduced by *γάρ*. The ordinary form is *τεκμήριον δέ*, followed by a clause with *γάρ*, ‘here is a proof, now’, etc. It is to be noted that the special meaning of *τεκμήριον* is a conclusive circumstantial proof.

16. *τεκοῦσά τι καὶ μή*—‘if she has been a mother or not’; a disjunctive use of *τε...καί*, which is by no means uncommon; cf. *Euthyphr.* 11. 8. *ὑποβαλλομένη*=a false mother: in the active *ὑποβ.* means to introduce a spurious child, in the mid. to take as one’s own a child so foisted in.

17. τῷ γυνωμένῳ—'for the child she bears': there is no difficulty in the use of the present, which has conclusive manuscript authority in its favour. It refers to the actual time of the child's birth; and the sense is in no way improved by the suggested reading γενομένῳ.

21. ὃ κάλλιστα—the Athenians lived chiefly on corn and other vegetables, and fish. So too we find from Caesar that corn was the great necessity of a Roman army.

27. πόνων ἀρωγὴν—for constr. cf. *Legg.* xi. 919 c, τῆς νόσου ταύτης ἀρωγῇ. What is meant is the use of oil in rendering the body supple and removing stiffness; see *Protag.* 334 b. The olive was the express gift of Athene, and is often spoken of as one of the chief blessings of Attica.

28. ἀνῆκε—'sent up, caused to grow', sc. ἡ γῆ.

30. ἐπηγάγετο—'called in'. The middle, which is used of inviting the aid of allies and the like, implies that the land called in the gods to keep by teaching her own children.

ib. τὰ μὲν ὀνόματα—μέν sets the names apart, as opposed to the lessons which they taught: there is no regular apodosis with δέ, but the idea is carried on by the words of τὸν βίον κ.τ.λ. ἐν τῷ τοιῷδε, 'on an occasion like this', i.e. at a funeral: cf. 14. 47, ἐν τοῖς τοιοῖσδε: *Thuc.* ii. 86, πρέπον δὲ ἅμα ἐν τῷ τοιῷδε.

31. κατεσκεύασαν—so *Legg.* 920 v, of Hephaestus and Athene, οἱ τὸν βίον ἡμῶν ἐνγκατεσκευάσαι τέχνας. Note the middle participles παιδευόμενοι and διδασκόμενοι, used of teaching one's own children, or having them taught. πρῶτους 'before all other men', double acc. after παῖδ.

CHAPTER VIII.

The admirable constitution, and free government of Athens.

2. ὥκουν—*rem gerebant*, commonly used of an organized community; so l. 23: cf. *Thuc.* vi. 18, (γυγνώσκω) ἀσφαλέστατα τούτους οἰκεῖν, 'in my judgment those states are the safest.'

4. καλή... ἢ ὁ ἐναντία—'a good one.....the opposite': the latter adjective has the article, being definitely opposed to καλή, nor does there seem any reason to doubt the reading.

7. ὃν οὕδε τυγχ. ὄντες—'to the number of whom these belong', i.e. to the number of their modern descendants.

8. ἀριστοκρατία—in its literal meaning, 'a rule of the best'. What we now understand by aristocracy would be expressed by ὀλιγαρχία, or in case power were in the hands of a very small body by δυναστεία.

11. ὃ δὲ ἂν χαίρῃ—'whatever he likes'; dat. governed by χαίρῃ. Stallbaum proposes ὁ δὲ χαίρῃ, so. καλῶν, which is undoubtedly the more ordinary construction: *Protag.* 358 A, ὅπως χαίρεις τὰ τοιαῦτα ὀνομάζων.

12. μετ' εὐδοξίας πλήθους—'with the good pleasure of the general body'.

13. βασιλεῖς... δὲ ἡμῖν εἰσὶν—'we have always had'; the present tense implying that this is still continued. The title of King was still held by the second of the nine Archons.

14. τοῖς δὲ δόξασι—'who from time to time have approved themselves'. δὲ, on each occasion of an appointment.

15. ἀγνοοῖα πατ.—'from not knowing', with gen.: Loers and Lid. and Sc. take it as passive='obscurity'.

16. ἀπελήλαται... τετίμηται—'is ever rejected or honoured': this is a *gnomic* use of the perfect, less common than the same use of the aorist, cf. 2. 4: so Thuc. ii. 37, on the same subject, οὐδ' αὖ κατὰ πενίαν... ἀξιώματος ἀφανία κεκώλυται: *id.* ii. 45, τὸ δὲ μὴ ἐμπόδων... τετίμηται.

17. εἰς ὅρος, ὃ δόξας—we have a similar construction, without a connecting particle, *infr.* 10. 10, τοιοῦτω τρόπῳ ἐλθόντες.

18. κρατεῖ καὶ ἄρχει—'has power and holds office'. The distinction is similar to that between *potentia* and *potestas*.

19. ἰσονομίαν—'equality before the laws', as opposed to class privileges. This clause, with its two equal members, is a good illustration of the rhetorical figures *ἀντίθεσις* and *παρίστωσις*, cf. *Ar. Rhet.* iii. 9. 9.

20. μηδενὶ ἄλλῳ ὑπέκειν—'to yield to one another in no other respect'.

CHAPTER IX.

Athens is always the champion of freedom. This chapter deals mainly with legendary events which are treated as true history. The speaker passes on to the Persian wars.

8. *eis pántas anthrṓpous*—'in the eyes of all men'. Stallbaum compares *Tim.* 25 B, *eis pantas anthrṓpous diafarḗs tῇ ápetῇ*; *Gorg.* 526 B, *ἐλλόγιμος γέγορε καὶ εἰς τοὺς ἄλλους*. In such passages *eis* denotes those whom a report or impression reaches and among whom it spreads.

6. *Εὐρύππου*—son of Poseidon, came to the assistance of the Eleusinians against Athens with a numerous body of Thracians; *Thuc.* ii. 15; *Isocr. Paneg.* 54, § 68. *Panath.* 278.

7. *Ἀμαζόνων*—the Amazons invaded Attica, and established their camp in Athens itself, but were overcome by Theseus: *Lys. Epitaph.* 56. 190; *Isocr. Paneg.* 54, § 70; other authorities in Stallbaum.

8. *ὥς ἠμύναντο*—'how they repelled': the construction depends on *διηγῆσασθαι*. This passage is a good illustration of the difference between *ἀμύνω* and *ἀμύνομαι*, the former meaning 'to help' with dat., the latter 'to defend one's self against' with acc. The lit. meaning of the act. is 'to ward off' (a danger), with dat. of the person *for whom* this is done; cf. 12. 4. See dict. and Arnold's note on *Thuc.* i. 42.

9. *Ἀργείοις πρὸς Καδμείους*—an Argive force led by Polynices attacked Thebes and were repulsed. The Thebans refused to give up the dead for burial, whereupon the Athenians took up the cause, and obtained the restoration of the bodies. See *Hdt.* ix. 27, where the Athenians are recounting their services to Greece; also Stallbaum's note on the present passage, and Sandys's note on *Isocr. Paneg.* 52, §§ 55, 58.

10. *Ἡρακλείδαις πρὸς Ἀργ.*—Eurystheus demanded the surrender of the sons of Hercules, who had taken refuge with the Athenians. He invaded Attica to enforce compliance, but was defeated and taken prisoner by Theseus. See the authorities referred to in the previous notes.

11. ἐν μουσικῇ—poetry in general, whether epic or lyric, as opposed to λόγος ψιλός or prose: so *Legg.* 669 D, λόγους ψιλοὺς εἰς μέτρα τιθέντες.

15. ἔχα τὴν δξίαν—'have their meed', have been worthily celebrated already.

ιδ. ὧν δὲ οὗτε—'subjects from which': the gen. is governed by δάξαν, while it supplies the nom. to ἐστίν in the following clause. οὗτε...τε, so *Protag.* 309 B, οὗτε προσείχων τὸν νοῦν ἐπελανθάνομεν τε αὐτοῦ θαμά: *Lat. neque...et.*

16. δξίαν ἐπ' δξίοις—'a worthy glory on a worthy theme'; a rhetorical repetition of the adjective.

ιδ. ἐν μνηστείᾳ—'may still be wooed and won': *virgin topics* for the poet and the orator. μνηστεία, 'courtship' is adopted by Bekker and Stallbaum for ἀμνηστία, as agreeing better with the following προμνόμενον: ἀμνηστία however would correspond to ἐπιμνησθῆναι.

18. προμνόμενον ἄλλοις—'engaging others'; lit. 'playing the matchmaker': *Xen. Mem.* ii. 6. 36, μισεῖν τὴν προμνησαμένην, 'to hate the woman who had brought the match about'.

ιδ. ἐς πόδας τε καὶ—'to make them the theme of lyric verse and all other kinds of poetry': so *Phaedr.* 245 A, κατὰ τε πόδας καὶ τὴν ἄλλην ποίησιν.

21. δουλουμένους—properly imp. participle = were beginning or attempting to enslave. So 16. 8, ἀπώλλυ. ἔσχον, 'stopped, checked': *Xen. Anab.* ii. 5. 11, πᾶς γὰρ ἄσκος δύο ἀνδρας ἔξει τοῦ μὴ καταδύναι, 'will keep from sinking'.

22. ὧν—probably neuter 'of which deeds', otherwise αὐτῶν is redundant.

24. δεῖ δὲ αὐτὴν—a speaker who intends to praise our ancestors must throw himself back to the times of Darius, in order to gain a true conception of their deeds. ἴδαν, 'to look at', the speaker must take a proper standpoint and point of view.

25. γενόμενον λόγῳ—ἐν ἐκείνῳ τῷ χρόνῳ γεν., 'putting one's self in' a particular time, is an expression which explains itself, λόγῳ being added because a speech is the matter

now in hand: cf. *infr.* 10. 22: *Legg.* 688 c, γενόμεθα δὴ ταῖς διανοαῖς ἐν τῷ τότε χρόνῳ, ὅτε κ.τ.λ.

26. τρίτῳ ἤδη βασι., ὧν—'the third of three kings, of whom' etc. Note that βασιλεύς is used by itself to denote the Persian king. There are several instances in the following chapters: so *Thuc.* ii. 62, ὅτε βασιλεὺς ὅτε ἄλλο οὐδὲν ἔθνος = neither the Persians nor any other power. ὁ μέγας is sometimes added; as *Gorg.* 470 π.

28. τῷ αὐτοῦ φρον.—with ἐδουλ. 'enslaved, or reduced them to his will': *imperio suo subiecit*, Loers.

30. ἡρξεν—'became ruler', gained the empire over: so *infr.* 1. 82, the aor. ὥριστο refers to one definite campaign and its results; the impf. ἐκράτει to the naval supremacy considered as permanently established.

32. μέχρι Σκυθῶν...ὥριστο—'made Scythia the limit of his empire', i.e. extended it so far. We are reminded of *Thuc.* i. 71, μέχρι τοῦδε ὥρισθω ὑμῶν ἡ βραδύτης, 'let this be the limit of your inaction', though there the sense is somewhat different, the meaning being, let your forbearance go no further.

33. δέξοιν—'claimed', lit. thought right: we should say, no one ventured to dispute his supremacy: *Thuc.* vii. 63, ἀντιστήναι οὐδεὶς ἠξίωσεν. *Thucydides*, i. 16, shows how the conquests of Cyrus and Darius weakened the Asiatic Greeks.

34. δεδουλωμένοι—'cowed': *Thuc.* iv. 84. A similar form is middle two lines below.

CHAPTER X.

The glorious day of Marathon.

2. μυριάδας μὲν πεντ.—five hundred thousand. Herodotus does not state the numbers. Nepos gives 200,000 infantry and 10,100 horse.

3. ἑν τε πλοίοις καὶ ναῦσι—Herodotus (vi. 95) gives a fleet of six hundred triremes besides horse-transports.

4. εἶπεν ἦκαν ἄγοντα—'bade him bring'. ἦκω is often joined with ἄγων where we should use a single word: *Phaed.* 117 A, ὁ παῖς...ἦκεν ἄγων τὸν μέλλοντα δώσειν τὸ φάρμακον.

5. εἰ βούλοιντο—so *Legg.* 698 v, θάνατον αὐτῷ προειπὼν μὴ πράξαντι τοῦτο. The whole passage should be compared with the one before us. For opt.=εἰ βούλει or ἢν βούλῃ in *orat.* *direct.* see note on 18. 5.

7. τὰ πρὸς τὸν πόλ.—acc. of respect, with εὐδοκ.; cf. *infr.* l. 23, οἱ τῇν ἀρετῇν.

12. συνάψαντες—a similar account is given in the passage from the *Laus* already cited: the Athenians were told that the Persians 'had swept the district with a net' (σαγηνεύσειεν, fr. *σαγήνη* a seine).

14. τῇ αὐτῇ διανοίᾳ—'with the same intention', or in pursuance of the same plan.

16. ὡς ἱτοιμὸν σφισιν εἶναι—'fancying it easy'. The accus. absolute expresses a view or belief, thus differing from the gen. abs. which states a thing regarded as a fact. The accus. construction is used with εἶναι and a neut. adj.; with such words as ἐξόν, παρόν, etc.; and in participial constructions. *Madv.* § 182.

17. ἐν τῇ αὐτῇ ἀνάγκῃ—'in the same constraint'. The constr. with ἐν is common with words which imply fastening: *Phaed.* 108 v, δεδεμένος ἐν ἀνάγκαις. *Stallbaum* gives several other passages. Ἐπετρεύουσιν, dat. after τῇ αὐτῇ.

19. Ἑλλήνων οὐδεὶς—that is, besides the Athenians. They sent 4000 men, *Hdt.* vi. 100.

20. τῇ ὑστεραίᾳ—'the day after', with gen., cf. *τρίαιος*, *πέμπταιος*, etc. The Lacedaemonians according to Herodotus (ix. 7) delayed their march on the ground of observing the Hyacinthia. They were also hampered by a war with the Messenians. The religious duties of the Spartans were frequently an obstacle to expeditions beyond their borders, sometimes not inopportunately; cf. note on *Thuc.* iv. 5.

21. ἀγαπῶντες—'well content with'.

22. ἐν τούτῳ δὴ—referring back to 9. 24, δεῖ δὴ αὐτῶν ἵσθαι. οἱ αἶρα, 'what men they were' = proved to be : for αἶρα see *Madv.* § 257.

24. Μαράθῳ—so l. 35 and twice in ch. 11: the more usual constr. is with ἐν.

25. κολασάμενοι—= act : so *Protag.* 324 c, τιμωροῦνται καὶ κολάζονται.

26. τρόπαια τῶν βαρβ.—The word is accentuated τροπαίων in Thuc. and trag. For gen. compare Xen. *An.* vii. 6. 36, τρόπαια βαρβάρων πολλά.

28. ἄμαχος εἴη... ὑπέκκα—note the variation in mood: the Athenians proved that the Persians were not invincible, as was then supposed, but that valour is *always* superior to numbers. Here there is a difference in meaning which corresponds to the changed construction. In many other instances of indic. and opt. following a past tense with *δτι* the same explanation holds good—the *fact* is expressed by the indic., the more or less probable *hypothesis* by the opt. See Stallbaum on the present passage, and Wayte on *Protag.* 335 A. There are however numerous passages in which such an explanation does not fit; and in which the change of construction is due to the Greek love of variety and detestation of stiffness.

33. ἔργον—'achievement', so *infr.* 11. 7: 12. 1: or 'action', i.e. battle. ἀποβλέψαντες, lit. 'looking off at', i.e. looking at a standard or copy, as a painter looks at his model.

CHAPTER XI.

The naval triumph at Salamis.

4. οἱ ἐπιόντα—'what formidable assaults'. ὑπομένω is especially used of resisting an enemy or an attack.

6. καὶ ἐκείνων—probably neut., 'among those exploits': it might however be masc. like τῶν ἀνδρῶν l. 3 and *infr.* l. 13. Stallbaum cites several genitives similar to these last, e.g. *Rep.* 383 A, πολλὰ Ὁμήρου ἐπαινούντες, 'many things in Homer'.

14. τὸν ἐχόμενον φόβον—'the next fear of the Greeks', i.e. the fear of failure at sea; cf. τὸ ἐξῆς ἔργον *supr.* l. 7. So Stallbaum; *metus qui cum superioribus terroribus proxime erat coniunctus*. Gottleber considered that Ἑλλήνων was governed by ἐχόμενον, the sense being 'timor qui Graecos incessat, quo occupati erant'. But though ἐχομαι undoubtedly governs the gen. with the meaning 'to have hold of', or 'to be next to, border upon', yet φόβος ἔχειται τινος is scarcely an intelligible phrase. Nor is there any difficulty in taking ἐχόμενον by itself.

16. ξυμβαίνει—'the result is', with παιδευθῆναι τοὺς Δλ. This clause with δὴ sums up and concludes the subject of Marathon and Salamis.

CHAPTER XII.

Plataeae, and the Athenian naval glories.

3. ἥδη—='when we come to this', the previous victories having been achieved by the Athenians alone.

4. ἤμυναν—the active is the reading of nearly all the manuscripts, and is retained by Stallbaum in his text. ἀμύνω with accusative means 'to ward off from another', the person helped being in dat. case: Hom. *Il.* i. 456, Δαναοῖσι δὲ λοιγὸν ἀμύνειν. The sense then is that the Ath. and Lac. delivered the rest of Greece from the main dangers of the war. Bekker reads ἡμύναντο 'repelled' the chief danger; while Gottleber suggests ἥρυσαν 'accomplished'.

7. πολλὰ μὲν πόλεις—Thebes had zealously aided the Persian cause, and Boeotia generally and Thessaly were friendly, while Persia was still strong in the islands and coasts of the Aegean.

8. αὐτὸς... βασιλεὺς—'the King himself': βασιλεὺς being equivalent to a proper name does not require the def. article.

10. ἡγγέλλετο—'was reported to be contemplating a fresh attempt'. For διαν. *cf.* Legg. 783 D, χρηὴ διανοεῖσθαι ὡς ἀποδεικνόμενος.

9. ἐπιχαρήσων ἐπὶ—so Thuc. vii. 21, ἐπιχαρήσειν πρὸς τοὺς Ἀθ.: the more common constr. is with dat. We have in this dialogue other instances of propositional constr. as 2. 17, μετ' ἐμοῦ ἔπονται; cf. 22. 6.

11. τέλος τῆς σωτηρίας—'the final touch in the deliverance of Greece'. τέλος ἐπιτιθέναι is an expression which explains itself: the gen. is added to denote the nature and sphere of the τέλος.

12. πᾶν τὸ βάρβαρον—neut. for masc., very common in a comprehensive sense. The deliverance of the seas from the Persian power was begun by the victory of Mycale, won on the same day as the battle of Plataeae, and was finally accomplished by the successes of Cimon, 476—465 B.C. The expedition to Egypt, 460—455, was not so happy in its results; Thuc. i. 104, 109.

18. ἐπιβουλεύειν φθορᾷ—ἐπιβ. means (1) 'to plot against' with dat., (2) 'to plot for', as in the present passage, (3) 'to plot' with inf. Xen. Anab. v. 6. 29, αὐτὸς ἐπεβούλευε διαβάλλειν με. In Plat. Protag. 343 c, we have a combination of (1) and (3), τούτῳ ἐπιβουλεύων κολούσαι αὐτό.

CHAPTER XIII.

Triumph over Grecian foes. The Boeotian and Peloponnesian wars.

1. πάσῃ τῇ πόλει—'by the whole city'. This must be explained as meaning that all her energies were devoted to the cause of Greece, but still it scarcely gives a satisfactory sense, as it would imply that other wars were less unanimously prosecuted. Stallbaum reads πᾶς πάσῃ, a very natural arrangement of words in rhetorical speech, πάσῃ being added to correspond to πᾶς in the interests of sound rather than of sense.

2. ὑπὲρ ἑαυτῶν—the constr. is accommodated to the sense of the collective expression πάσῃ τῇ πόλει: so infr. 16. 14 we have σφᾶς following αὐτῇ, sc. τῇ πόλει: cf. Rep. 599 E, σὲ δὲ τίς αἰτιάται πόλις...σφᾶς ὠφέληκται;

3. εἰρήνης δὲ γὰρ.—Isocrates, *Panath.* 860, speaks of regular terms of peace concluded by Cimon with the Persians. He is followed by Aristid. *Panath.* 264, and Plut. *Cimon*, c. 13. It is however extremely doubtful if a formal treaty was ever made. Plato's words need not indicate more than a cessation of warlike operations.

4. ὃ δὲ φιλεῖ—=*quod quidem solet*: for neut. rel., referring to its antecedent in a general way, see *Madv.* §§ 98, 9. φιλέω, to be fond of, freq.=‘to be wont’: Thuc. iii. 42, μετ’ ἀνείας φιλεῖ γίνεσθαι, ‘it commonly accompanies folly’.

5. ἰσῆλος—‘rivalry, emulation’: φθονός, ‘envy, jealousy’. ἰσῆλος is the wish to raise one's self to another's level, φθόνος to drag another down to one's own.

8. ἐν Τανάγρα—*at* or near *Tanagra*: ἐν is commonly used of the locality of a battle; so *infr.* l. 13: see note on Thuc. iv. 5. The Lac. had undertaken to establish the Theban supremacy in Boeotia, in return for assistance against Athens.

10. ἀμφισβητησίμων—so Diodorus xi. 80. Thucydides however, a more trustworthy authority, says that the Athenians were defeated.

11. ἔχοντο—after Tanagra the Lac. returned home, leaving the Thebans to defend their own interests. Thuc. i. 108. This was in 455.

12. τριτῇ ἡμέρᾳ—this may perhaps mean ‘after three days’ struggle’. Otherwise the statement is at variance with the account of Thucydides, i. 108, according to whom the battle of Oenophyta was fought about two months after that of Tanagra, the Athenians having again marched into Boeotia under the command of Myronides.

14. κατήγαγον—especially used of ‘restoring’ an exile: so Aesch. *Sept.* 647, κατὰξω δ’ ἄνδρα τόνδε καὶ πόλιν ἔξα: cf. Ar. *Ran.* 1165, φεύγων ἄνηρ (an exile) ἤκει τε καὶ κατέρχεται.

19. πολέμου γὰρ.—passing over the intermediate history the orator comes to the Peloponnesian war; the first incident selected being the triumph at Pylus in the seventh year of the war, B.C. 425. The events are related at length by Thucydides, iv. 2—41.

20. *τεμόντων*—the Peloponnesians invaded Attica nearly every year, and caused great distress by ravaging the country and driving the inhabitants within the city walls. Note change of tense in *ἐκτιμώντων* = 'thus continuing to repay'.

22. *τοῦς ἡγεμ. Λακ*—'the chief Lac.' Thuc., v. 15, says that the Spartans captured at Pylus were *πρώτοι τε καὶ ὁμοῦς σφισι ξυγγενεῖς*. These last words have given ground for much discussion, but it is clear that the captives were men of high rank and consideration.

23. *ἐν τῇ Σφαγίᾳ*—the island lying off Pylus and sheltering the harbour. Thucydides calls it *Sphacteria*; and *ἐν τῇ Σφακτηρίᾳ* is a correction found in some manuscripts in the present passage. The modern name is *Sphagia*: see note on Thuc. iv. 4 and 8.

24. *ἀπιδόσαν*—the captives were restored in 421 on the conclusion of an alliance for fifty years between Athens and Sparta, Thuc. v. 24.

25. *πρὸς μὲν*—in this sentence the clauses with *μὲν* and *δέ* seem inverted. The sense is that though an internecine war was right against barbarians, yet in a quarrel between states of the same blood the victor should be ready to sheathe his sword.

id. *μέχρι νίκης*—and no further; see note on 9. 32.

30. *εἰ τις ἄρα ἤμφ.*—'if any one *did* maintain': *εἰ ἄρα*, *ἦν ἄρα*=if, which is not likely. Note double augment in *ἤμφεσβήτη*: so we have *ἠώρθουν* etc. from *ἀνορθῶ*, *ἠρείχον* and *ἠεσχόμεν* from *ἀρέχομαι* etc., one augment going before and one after the preposition.

33. *στρασιασάσης*—*σάσις* is used of any struggle between people of the same race, even one of such magnitude as the Peloponnesian war.

35. *τότε*—'formerly', lit. at the time they did so.

36. *νικῶντες*—with *ἔδειξαν*, 'showed themselves victorious over'. *δεικνυμι* takes a participle instead of an infinitive construction; hence where the participle refers to the subject of the main sentence it is put in the nom. without a pronoun:

cf. Soph. *Ant.* 20, δηλοῖς τι καλχαίνουσ' ἔπος, 'you are clearly brooding over something,' lit. 'you show clearly that you are brooding'.

Note the use of the imperf. partic. νικῶντες (not νικήσαντες): so Thuc. i. 108, ἐνίκων Λακεδαιμόνιοι: id. v. 49, παγκράτιον ἐνίκα. The usage is general, νικῶ being equivalent to 'I am conqueror': the use of κρατέω, φεύγω (to be an exile), ἀδικέω, etc. is similar; cf. Madv. § 110.

CHAPTER XIV.

The end of the Peloponnesian war; and the noble behaviour of the city after civil strife.

1. τρίτος δὲ πόλεμος—the Sicilian expedition and the last period of the Peloponnesian war, from 415 to 405 B.C.

3. πολλοὶ μὲν—to this corresponds πολλοὶ δ', l. 10, the intermediate clauses, οἱ βοηθ. etc., not affecting the construction of the main sentence.

4. ὑπὲρ τῆς Διοντ.—the ostensible cause of Athenian interference in Sicily. They first despatched a small expedition in 427, Thuc. iii. 86. διὰ τοὺς ὄρκους, 'they pleaded an ancient alliance', *ib.*

8. τοῦτο ἀπαπόντες—'by reason of this they gave in'. ἀπειπῶν thus used means to 'cry off', i.e. to flag, fail, etc. Dem. *Meid.* 551, ταῦτα μὲν οὖν ἀπείποι τις ἀν. οἶμαι, θρηγῶν, 'a man might bewail till he was tired': id. *Con.* 1264, ἕως ἀν ἀπείπωσιν, ὑβρίζεσθαι ὑπάρξει, 'you will have to submit to assaults till your assailants are tired'.

The present tense is supplied by ἀπαγορεύω: *infr.* 17. 2; Xen. *Eq.* 11. 9, ἀπαγορεύω θεώμενος. For future we have Thuc. i. 121, φέροντες οὐκ ἀπεροῦσι, 'they will not grow weary of paying tribute'. The perfect is ἀπείρηκα: Plat. *Phaed.* 99 D, ἀπείρηκα σκοπῶν: Eur. *Or.* 91, ἀπ. κακοῖς, 'has sunk under evils': Dem. *Olynth.* iii. 30, ἀπειρηκότων χρήμασι, 'having failed in money'. It will be seen that the construction is with a participle, or dative case, the latter being either the dat. of the instrumental cause as in the present passage, or denoting the thing in which the failure occurs.

8. *ὃν οἱ ἐχθροὶ*—‘whose enemies praise them more for prudence and valour than other men’s friends’. So Stallbaum, who considers *ἐταυον ἔχειν* to be equivalent to *ἐταυοῦσι*, on the analogy of *μέμψιν* and *μομφῇν ἔχειν*. This is the only good sense to be extracted from the words: but *ἐπ. ἔχειν* usually means ‘to be praised’.

11. *ἐν ταῖς ναυμαχ.*—after the disastrous result of the Sicilian expedition. The actions spoken of were certain operations against the Peloponnesians and revolted allies in 412, detailed in the early part of the eighth book of Thuc. As these successes were insignificant, the subsequent victories of Cynossema and Abydos (411) and of Cyzicus (410) are probably in the speaker’s mind.

13. *ὅ δ’ αἶτιον*—with *τοῦ πολέμου*, ‘that point in the war, which’ etc.

16. *τολμήσαι*—‘they brought themselves, had the heart’, used of anything against the grain, or against one’s nature. So *infr.* 17. 11. *ἐπικηρυκείσασθαι*, ‘to make overtures to’, a word always used of conciliatory communications. The treaty with Persia is given by Thuc. viii. 18. It was concluded in 412.

21. *οιομένων*—sc. *τῶν πολεμίων*: gen. abs. with subject understood: Thuc. iv. 3, *ἀντιλεγόντων δέ*, where see note. *ἀπελημμένων*, lit. ‘cut off’, i.e. blockaded by Callicratidas: comp. Xen. *Hel.* i. 6. 19, *ὃ δὲ Κόνων ἐπολιορκεῖτο καὶ κατὰ γῆν καὶ κατὰ θάλατταν*.

23. *αὐτοὶ ἐμβάντες*—Xen. *Hel.* i. 6. 24, ‘the Ath. manned 110 ships, embarking all of age to serve, whether bond or free’.

26. *ἀναιρεθέντες*—‘recovered for burial’. The events of the battle of Arginusae (406) are known to all.

27. *καίγεται ἐνθάδε*—this surprising statement may possibly be explained by the fact that those whose bodies could not be found had nevertheless a bier in their honour and a part in the funeral ceremony: Thuc. ii. 34, *μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, οἱ δὲ μὴ εὐρεθῶσιν ἐς ἀναίρεσιν*.

32. *τῇ ἡμερ. διαφορᾷ*—the real cause of the overthrow of Athens was the disastrous defeat inflicted by Lysander at

Aegospotami in 405, of which no mention is here made, though the conditions on which peace was granted are referred to in the beginning of the next chapter.

85. καὶ ἡττηθῆμεν—sc. ὑφ' ἡμῶν αὐτῶν: a common ellipse where active and passive occur together: *Rep.* ii. 358 ε, ὅταν ἀλλήλους ἀδικῶσι τε καὶ ἀδικῶνται, sc. ὑπ' ἀλλήλων: see other instances in Stallbaum and Loers.

86. ὁ οἰκτος πόλ.—the struggle between the democracy under Thrasybulus and the thirty tyrants, B.C. 403.

89. νοσήσαι—a natural metaphor of disorder in the body politic: cf. *Hdt.* v. 28, νοσήσασα στάσι: *Dem.* etc. For aor. cf. 9. 80, note.

42. πρὸς τοὺς Ἐλευσίην—the thirty retired to Eleusis when Thrasybulus occupied Peiraeus; the adherents of the thirty remained in Athens (*ἐν Ἀσσει*).

ib. ἔθεντο—'settled, ordered for themselves', i.e. concluded: see *Lid.* and *So.* and note on *Thuc.* iv. 17 and 18.

46. ὑπ' ἀλλήλων—with *τελ.*, cf. note on *ἐπαίνου ἐτυχε*, 2. 4.

ib. διαλλ.—'to reconcile them to each other by such means as are in our power'. ἐν τοῖς τοιεῖσδε, 'on the occasion of ceremonies like this'.

48. τοῖς κατ. αὐτῶν—the gods of the lower world.

CHAPTER XV.

The selfish ambition of Sparta.

8. ἱκανῶς—the juxtaposition of this word with κακῶς is exceedingly ugly; and it is bracketed by Bekker and Loers as being merely a gloss explanatory of οὐκ ἐνδεῶς. Stallbaum however retains it, regarding κακῶς παθόντες as opposed to ἡμύναντο and ἱκανῶς to οὐκ ἐνδεῶς.

ib. οὐκ ἐνδεῶς ἡμύναντο—'they retaliated in no inadequate degree.'

5. *ὡς εἰ...οἶαν*—for the double indirect interrogation cf. Dem. *Lept.* 485, *συρίεθ' ὅν τρόπον, ὧ ἄνδρες Ἀθ., ὁ Σόλων τοὺς νόμους, ὡς καλῶς, κελεύει τιθέναι*.

6. *περιαιρόμενοι*—‘stripping away’ like leaves from a tree. *περιαίρω*, lit. ‘to take from around’: Thuc. iv. 51, *τείχος περιείλον*, of removing walls which surrounded a city.

7. *ἐκείνους*—the speaker is at Athens, among Athenians; he therefore calls the Greeks of Peloponnesus *ἐκείνοι* though they had been that moment mentioned.

9. *μήτε Ἑλλήσι*—for *Ἑλλήσιν μήτε πρὸς ἄλ. κ.τ.λ.*; or else the sentence is elliptic, its meaning being that Athens was determined neither to help (individual) Greek states against other Greek states, nor (the whole of Hellas) against a barbarian attack.

14. *ταῦτ' ἔπραττον*—‘pursued their purpose’: Lat. *hoc agebant*, made this their object, devoted themselves to this.

CHAPTER XVI.

Athens is again obliged to take up arms, as the champion of the liberties of Greece.

1. *οὐδ' ἐπ' ἄλλων*—‘nor in the time of other men’: this is Bekker’s correction and gives an excellent sense. The manuscript reading is *οὐδὲ πολλῶν ἀνθρώπων*, which has no meaning. Stallbaum and Loers have *οὐδὲ πρὸ πολλῶν ἐτῶν*, for which there is some slight ms authority. Other conjectures are *οὐδὲ παλαιῶν* and *οὐδὲ πολλῶν ὄντω γενεῶν*.

It is to be observed that Socrates now proceeds to events subsequent to his own death, which was in 399.

2. *οὐ...λέγοιμ' ἄν*—the meaning is, ‘the subsequent events, should I relate them, would be no tales of ancient times’: the words *οὐ παλαι...γεγονότα* form the predicate of *τὰ μετὰ ταῦτα*: so Loers, *neque enim vetera, quae sequuntur, referrem*.

4. *τῶν τε Ἑλλήνων*—this would have been followed by *καὶ ἑν*, had the regularity of construction been observed, but

it is changed by a slight 'anacoluthon', τὸ βασιλέα...ἀφικέσθαι being made an infinitive clause dependent on τὸ θειώτατον.

6. περιστῆναι αὐτῷ—with inf. clause: of a change or 'coming round' of fortune: Thuc. i. 120, ἐς τοῦναντίον περιέστη.

The Persians, in dismay at the victorious career of Agesilaus, succeeded in forming a Grecian confederacy against Sparta, B.C. 395.

8. ἀλλ' ἤ—'except'. This formula occurs only after an actual or implied negative. See Sandys's note on εἰ μὲν μηδαμῶς ἄλλως...ἀλλ' ἤ. Isocr. Paneg. 42, § 7.

8. ἀπώλλυ—'tried to destroy', was for destroying.

15. αὐτῇ βοηθ.—by openly joining the league against Sparta.

20. φυγάδας δὲ καὶ ἐθ.—Conon escaped from Aegospotami and fled to Evagoras in Cyprus; he remained there some years, till he was put in command of the Persian fleet with Pharnabazus.

23. ὑπὲρ Παρίων—the reading is in all probability corrupt, as no war on behalf of the Parians is known to history. The confederacy against Sparta comprised the Argives, Corinthians and Thebans; names which have given rise to various conjectures as to the true reading. If I might add to the number I should suggest Περωῶν as giving a forcible sense and resembling Παρίων in form.

CHAPTER XVII.

Her allies sacrifice the common interest and peace is made.

2. ἀπαγορεύοντες—see note on 14. 8. The Spartan naval power was unable to withstand the Graeco-Persian fleet.

3. ἀποσπῆναι—'to withdraw, secede' from the alliance.

4. οὕτωκ προτέρων—Thuc. viii. 58 gives the terms of a treaty by which the Lac. gave up Asia to the Persian King 412 B.C.

5. εἰ μάλ'—as the price of his continuing our ally.

7. τῶν μὲν ἄλ... ἐψεύσθη—'he was mistaken in': so in act.: Soph. *Aj.* 1382, ἐψευσάς με ἐλπίδος.

11. οὐκ ἐτολμήσαμεν—'could not bring ourselves' thus to violate our feelings of honour and patriotism.

12. τό γε τῆς πόλ.—γενναῖον and ελεῦθ. subject to ἐστι, βέβαιον etc. predicate.

14. διὰ τὸ εἶναι... Ἕλληνας—'because we are': Ἕλληνας in nom. because the construction is accommodated to the sense, as if ἡμεῖς or οἱ πολῖται had been the subject of the main sentence instead of τὸ τῆς πόλ. γεν.

ib. εἰλικρινῶς—'purely, without admixture'. εἰλικρινής is derived either (1) from ἔλη, ἐλη, the sun's warmth or the sunlight, and κρίνω, or more probably (2) from ἐλω, to roll (or the kindred ἐλη or ἔλη = *grex, turma*) and κρίνω, to test. According to the former derivation it means 'held up and judged by the sunlight'; according to the latter the meaning is 'discerned by rolling or sifting' or 'sifted into separate parcels', and the word should be written ἐλ. with the aspirate: see Stallbaum on *Phaed.* 66 A, and Sandys on *Isocr. Demon.* 12, § 45.

15. Πέλοπες—'Pelopses or Cadmuses etc.', i.e. foreign adventurers like them: cf. *Symp.* 218 B, ὁρῶν αὖ Φαιδρούς, Ἀγάθωνας κ.τ.λ.: *Phaedr.* 229 D, ὄχλος Γοργόνων καὶ Πηγάσων. The plural thus used has often a strong tinge of contempt, as when Clytemnestra calls her husband Χρυσητῶν μείλιγμα, *Aesch. Ag.* 1430.

We may note a somewhat similar class use of the plural in Latin, e.g. *Hor. Sat.* i. 7, 8, *Sisennas, Barros, ut equis praecurreret albis*, where we should say, 'a Sisenna, a Barrus': so *Iuv.* x. 108, *quid Crassos quid Pompeios evertit?* 'what overthrew a Pompeius and a Crassus?'

17. νόμῳ—'by ordinance of man', freq. opposed to φύσει: *Ar. Eth.* i. 3. 2: so *Hdt.* iv. 39, οὐ λήγουσα εἰ μὴ νόμῳ, of the (merely) political boundary of a country.

18. αὐτοὶ Ἕλληνας—'very Greeks', and Greeks only. αὐτός 'self' not uncommonly means 'by one's self', hence alone: *Ar. Ach.* 504, αὐτοὶ γὰρ ἐσμεν, of the Athenians when no

foreigners were in the city. In constr. 'Ελ. is predicate in agreement with the subject of *οικοθμεν*. Note in the following line the emphatic position of the pred. *καθαρόν*, 'genuine'.

19. *ἐντέθηκε*—'has sunk deep in', perf. intr. fr. *ἐντήκω*, to pour in while melted: Soph. *El.* 1811, *μίσος ἐντέθηκε μοι*.

20. *ὅμως δ' οὖν*—*δ' οὖν* corresponds closely to the Lat. *ceterum* and may generally be rendered 'however'. It is used, (1) as in the present passage, to resume the narrative or main argument after a longer or shorter digression: (2) merely as an adversative particle: cf. Aesch. *Ag.* 1042, *εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρίπτοι τύχης*, where see Paley's note. Sometimes we find an elliptic usage of *εἰ δ' οὖν*, 'if however (this may not be)': Soph. *Ant.* 722: Eur. *Hip.* 608.

ib. *ἐμονώθημεν πάλιν*—'we were left alone again' as when we stood out against Darius; cf. 18. 19.

23. *εἰς ταῦτά, ἔξ ὧν*—'to the same state as that in consequence of which', i.e. we were abandoned by our natural allies. *καὶ πρότερον*, lit. formerly *also*. *καὶ* is thus used in comparisons so freely that it is often difficult to give an equivalent rendering.

24. *οὖν θεῷ*—'with heaven's blessing': Ar. *Vesp.* 1085: *ἀλλ' ὅμως ἀπασόμεθα ξὺν θεοῖς πρὸς ἐσπέραν*. Note that *οὖν* is not commonly used by the best prose authors except in such phrases as this.

ib. *ἀμυνον...ἰθίμεθα*—referring to the 'peace of Antalcidas' concluded in B.C. 387. It was the work of Sparta, and only Sparta gained honour or advantage from it. The Greek cities in Asia were sacrificed, and the fruits of the long struggle which the Greeks had maintained against Persia were completely destroyed. The orator merely points out that Athens fared better than might have happened. Speaking of the same peace Demosthenes, *Androt.* 598, says *εἰρήνης ἐτύχετε ὅσους τινὲς ἐβούλεσθε*, as if the Athenians had dictated terms to their foes.

25. *τὰς ἡμερ. ἀρκίας*—Lemnos, Imbros and Scyros were retained by Athens.

26. *οὕτως ἀγαπητῶς*—no doubt the Lacedaemonians were weary of the war, and glad to conclude peace, especially on advantageous terms.

28. ἐν Κορίνθῳ—after the Spartan victory at Coroneia (B.C. 394) the war between Sparta and the allied confederacy was carried on for the most in the territory of Corinth. *Lechaeum*, the W. port of Corinth, was betrayed to the Lacedaemonians by a Corinthian party, Xen. *Hel.* iv. 4.

30. ἐκβαλόντες—referring to the naval victory of Cnidos gained by Conon and Pharnabazus in B.C. 394, which destroyed the Spartan supremacy at sea.

CHAPTER XVIII.

These are the deeds of your fathers. They call on you, their sons, to tread in their steps.

1. τὰ μὲν δὴ—‘these then are the deeds’. The sentence concludes with two appositional clauses, τὰ μὲν εἰρ. πολλὰ (sc. ὄντα)...τὰ δὲ ὑπὸ λ. κ.τ.λ.

6. μνησθέντες...πάντ' ἄνδρα—the plural subject μνησ. is resolved into the distributive singular πάντ' ἄνδρα, a construction very common with ἕκαστος. We have the same construction in Latin with *quisque*, e.g. Tac. *Hist.* ii. 44, *increpant, ...suum quisque flagitium aliis obiectantes*.

7. ὥσπερ ἐν πολέμῳ—like soldiers exhorting their comrades: the rest of the sentence is metaphorically expressed in military language.

8. μὴ λείπαι τὴν τάξιν—‘not to desert the post’: cf. Dem. *de Rhod. lib.* 200, where a comparison is drawn out between the duties of citizens and the duties of soldiers, τὴν ὑπὸ τῶν προγόνων τάξιν ἐν τῇ πολιτείᾳ παραδεδομένην λείποντας: so Socrates refuses to desert the post in which the gods have stationed him, Plat. *Apol.* 28 π, δεινὰ δὲ εἶην εἰργασμένος εἰ... τοῦ θεοῦ τάττοντος...λίπομι τὴν τάξιν. We have the subst. λιποταξία, ‘desertion’, Dem. *Meid.* 568: cf. λιποταξίου γραφή.

9. κακῇ—‘cowardice’: Aesch. *Sept.* 616, οὐχ ὥς ἄθυμον οὐδὲ λήματος κακῇ. κακία and κακός are used in the same sense: Crito, 45 π, κακία τινι καὶ ἀνδρείᾳ: Hom. *Il.* viii. 153, Ἐκτωρ σε κακὸν καὶ ἀνάλκιδα φήσει.

11. λοιπὸν—'future', lit. remaining; so τὸ λοιπόν, 'for the future': ἄλλος on the other hand almost invariably refers to past time: e.g. Dem. *Lept.* 461, παρὰ δ' ὑμῖν ἀδεῶς ἂν λάβῃ τις ἔχειν ὑπῆρχε τὸν γοῦν ἄλλον χρόνον, 'in your city whatever a man has once received he *used at any rate* to be allowed to keep'. In this passage, in which the speaker is discussing a change of the laws for rewarding public services, he makes a rhetorical change of construction, and instead of saying ἔχειν ὑπάρχει, throws the sentence into the imperfect form. We have an exception in Dem. *Androt.* 594, τοῦτον δὲ πειράσομαι καὶ νῦν καὶ τὸν ἄλλον ἅπαντα ἀμύνεσθαι χρόνον, where the meaning is plainly 'for the future'.

13. δίκαιός εἰμι—δικαίον ἐστὶ μοι, 'I am bound in justice'.

15. εἴ τι πάσχοιεν—'in case anything happened to them', a well-known euphemism, meaning 'if they fell': so Thuc. iv. 38, ὁ ἐφηρημένος ἄρχειν, εἴ τι ἐκείνοι πάσχοιεν: cf. Cic. *Tusc.* i. 43. 104, Anaxagoras...quaerentibus velletne Clazomenas in patriam, si quid ei accidisset, auferri etc. Note that in sentences such as this, referring in *oratio obliqua* to past time, εἴ with the optative often represents ἤν with the subjunctive in *oratio directa*. Thus in English, as 'I will go' becomes 'he said he would go', so the command 'if anything happen (i.e. shall happen), do so' becomes 'he told us to do so if anything happened'.

17. λαβόντες δύναμιν—'if the power were granted'.

18. ἀκούειν ἐκ. ἃ ἔν—the strictly regular constr. with verbs of hearing, acc. of thing heard and gen. of person from whom it is heard: Hom. *Od.* xii. 389, ταῦτα δ' ἐγὼν ἤκουσα Καλυνψοῦς ἠυκόμοιο.

CHAPTER XIX.

Courage and virtue are the only true and lasting possessions.

6. ἀβίωτον εἶναι—'life is not worth living': so *Legg.* 926 B, ἃς ἀβ. ζῆν κεκτημένῳ: also with βίος, Dem. *Meid.* 557, ἀβ. φετ' ἔσεσθαι τὸν βίον αὐτῷ.

8. τελευτήσαντι—'after his death', added in explanation of ὑπὸ γῆς.

9. εἰάν τι καὶ ἄλλο—for this idiomatic use of καὶ cf. *Madv.* § 223.

10. μετ' ἀρετῆς—manliness, 'manly courage'; but in l. 18 'virtue' in general.

ib. τούτου λαπόμενα—'failing in this', sc. the duty of manly bravery: the neuter pronoun often thus takes the place of an abstract noun of different gender. For a similar use of the rel. see note on l. 4.

18. πανουργία—'knavery, rascality': Cic. *de Off.* i. 19, *scientia quae est remota a iustitia, calliditas potius quam sapientia est appellanda.* 'Mere intellect', says Julius Hare, 'is as hard-hearted and as heart-hardening as mere sense; and the union of the two, when uncontrolled by the conscience, and without the softening, purifying influences of the moral affections, is all that is requisite to produce the diabolical ideal of our nature'. *Guesses at Truth.*

19. διὰ παντός πάσαν πάντως—the reiterated forms of πᾶς give a deep emphasis to this impassioned appeal. So *infr.* 21. 29, πᾶσαν πάντων παρὰ πάντα τὸν χρόνον.

20. μάλιστα μὲν—in the first place, 'if possible', of the best course; εἰ δὲ μή gives the next best: Dem. *Meid.* 564, μάλιστα μὲν θάνατος, εἰ δὲ μή, πάντα τὰ ὄντα ἀφελεσθαι, 'the best penalty for such a man is death, the next best the forfeiture of all his property'.

24. παρασκευάσαιθε—with fut. participle: Thuc. v. 8, τέχνη δὲ παρεσκευάετο ἐπιθησόμενος, 'he made his dispositions to attack the foe by stratagem'. παρασκευάζομαι very commonly takes fut. particip. with ὥς; also inf. with or without ὥστε; and prepositional constructions ἐπὶ, ὡς ἐπὶ, etc.

25. καταχρησόμενοι—to use up' or 'misuse'; like Lat. *abutor.*

26. οἰομένην τι εἶναι—'thinking himself to be somewhat'. The following is from Lightfoot's note on Gal. ii. 6, τῶν δοκούντων εἶναι τι, 'those who are looked up to as authorities'.

'The expression is sometimes used in a depreciatory way as in Plat. *Apol.* 41 π, ἐὰν δοκῶσί τι εἶναι μηδὲν ὄντες: *Euthyd.* 303 σ, τῶν σεμνῶν δὴ καὶ δοκούντων τι εἶναι οὐδὲν ὑμῖν μέλει: comp. Gal. vi. 3, εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὄν. The exact shade of meaning which it bears must always be determined by the context'. Here it is depreciatory of those who pride themselves on a honorable name without merit of their own. τις is used in the same way, e.g. Eur. *El.* 939, ἡὔχεις τις εἶναι: so in Lat. *aliquis, aliquid*: Cic. *ad Att.* iii. 15, *ut me velis esse aliquem*: Iuv. i. 74, *si vis esse aliquid*.

27. τιμ. μὴ δι' ἑαυτόν—of. Iuv. viii. 74—76

te censeri laude tuorum,

Pontice, noluerim sic ut nihil ipse futurae

laudis agas. miserum est aliorum incumbere famae.

28. εἶναι...τιμὰς—'that there should be honours': the words εἶναι τιμὰς γονέων (the existence of honours) form the subject of the sentence, καλὸς θησ. (sc. ἐστὶ) being the predicate. Stallbaum compares Eur. *Med.* 145, τί δέ μοι ζῆν ἐτι κέρδος; 'what gain is further life to me?' Loers unnecessarily altered καλὸς θησ. into the accusative, making the whole a sentence in *oratio obliqua* dependent on the sense supplied from γονέας.

30. καὶ χρ. καὶ τιμ.—we say *either...or*, disjunctively: the Greek idiom emphasizes the fact that *both* are discreditable, but without implying that *both* happen together: so *τε...καὶ* *infr.* l. 32, and often.

32. ἀπορίᾳ—'from lack'; dat. of the *instrumental cause*. ἰδίῳν αὐτοῦ, 'of one's own': Tit. i. 12, ἰδίος αὐτῶν προφήτης, 'a prophet of their own'. ἰδίος in classical Greek is always opposed in sense either to ἀλλότριος (as here) or to κοινός; in later Greek it sometimes is merely equivalent to *suus*. For construction of gen. of the personal pronoun in apposition to a possessive pronoun see *Madv.* § 67. The same construction is common in Latin with *meus, tuus* etc., cf. Cic. *de Off.* i. 33. 119, *ad suam cuiusque naturam*, 'to each one's own nature'.

33. ἐὰν...ἐπιτηδεύσητε—ἐὰν, ὅταν etc. with aor. subj.=*si* with second future in Latin.

ιβ. φίλοι παρὰ φίλους—Loers compares *Legg.* 740 π, ἐκ-πομπὴ ἀποικίων φίλῃ γιγνομένη παρὰ φίλων: *ib.* 915 π, τὸν βουλόμενον ἐρανίζει φίλον παρὰ φίλοις: for other instances of juxtaposition see Bekker's note.

34. ἡ προσήκουσα μοῖρα—the same phrase is used *Phaed.* 113 ε, and *Legg.* 903 ε: 'in both passages it means the 'due portion' or *award* by which souls are assigned their fit habitation after death. The same meaning must be given here; though both Stallbaum and Bekker follow Loers in rendering it *mortis circumlocutio*, 'a periphrasis for death'.

36. εὐμένως—'will give you kindly welcome': so *Crito* 54 α, οἱ ἐν Ἀίδου νόμοι οὐκ εὐμ. σε ὑποδέξονται. *εὐμενής* is especially used of the favour of divine and superhuman powers.

CHAPTER XX.

Do not sorrow over much: but be strong and true. The city will be true to you.

3. μὴ ξυνοδύεσθαι—dependent on *χρή*, as is shown by the context.

14. ἢ μὴ ἡμ. εἶναι—'either that they are not truly our parents': *ἡμέτεροι* nom. because it belongs to the subject of the sentence.

id. ἢ ἡμῶν—'or that we are belied by those who praise us': *Rep.* 391 ν, οἷα νῦν καταψεύδονται αὐτῶν, of the false legends about heroes and demigods.

15. *χρή* δὲ οὐδέτερα—sc. *γίνεσθαι*: the infinitive is often thus supplied from the context: *Hom. Il.* xvi. 721, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε *χρή*, 'why dost thou cease from battle? 'tis not right (to cease)'.

16. *ἔργῳ*—to be taken with *εἶναι*. *ἔργῳ* is opposed in sense to *λόγῳ*; here it is contrasted with the verbal eulogies of the orators.

id. *φαινομένους*—with *ὄντας*: note the distinction between *φαίνομαι εἶναι*, I appear to be, and *φαίνομαι ὥν*, I appear being, i.e. I manifestly am. The emphatic cadence of the following words is to be observed, and the double juxta-position τῷ ὄντι...

—*ἄνδρας ἀνδρῶν*: cf. *supr.* 19. 33, φίλοι παρὰ φίλους. Loers *egg.* 950 A, *καινοτομίας ἀλλήλοις ἐμποιοῦντων ξένων ξένους*:

Politic. 303 c, *μεγίστους δὲ ὄντας μμητὰς καὶ γόητας μεγίστους γίγνεσθαι τῶν σοφιστῶν σοφιστὰς*. Other instances may be found in Bekker's note.

18. *τὸ μὴδὲν ἄγαν*—‘the (well-known saying) *Nothing too much*’. In this sentence *τὸ μ. ἄγ.* is the subject, *πᾶλ. λεγ.* being predicate in apposition therewith. Note the use of the present *λεγόμενον* and *λέγεσθαι* of a *current saying*: so freq. *τὸ λεγόμενον*, used adverbially, as *the saying goes*.

ib. *μὴδὲν ἄγαν*—prohibitive; Lat. *ne quid nimis*. This saying is commonly attributed to Chilon of Lacedaemon. The following is the account given by Plato, *Protag.* 343 B: *οὗτοι (the Seven Sages) καὶ κοινῇ ξυνελθόντες ἀπαρχὴν τῆς σοφίας ἀπέθεσαν τῷ Ἀπόλλωνι εἰς τὸν νεῶν τὸν ἐν Δελφοῖς, γράψαντες ταῦτα ἃ δὴ πάντες ὕμνοισι, γυνῶθι σαντὸν καὶ μὴδὲν ἄγαν*. See Stallbaum's and Wayte's notes on the passage. Such sayings were characteristic of the poets and philosophers of the sixth century B.C. For the Seven Sages compare Grote's *History of Greece*, ch. 38, p. 80. Ancient authorities vary considerably as to the authorship of the various maxims ascribed to them, and even as to their number and their names.

19. *ὅτῳ γὰρ ἀνδρὶ*—this passage is translated at length by Cicero, *Tusc.* v. 12. 36.

ib. *εἰς αὐτὸν ἀνήρτηται*—‘depend on himself’: Cic. *ex se apta sunt*: cf. Dem. *fals. leg.* 346, *ἀναρτωμένους ἐλπίσω ἐξ ἐλπίδων*, ‘depending on one hope after another.’

21. *αἰωρεῖται*—‘hang in suspense, waver’: Thuc. vii. 77, *ἐν τῷ αὐτῷ κινδύνῳ αἰωροῦμαι*. Cicero thus renders the passage: *nec suspensa aliorum aut bono casu aut contrario pendere ex alterius eventu et errare coguntur*.

22. *καὶ τὸ ἐκείνου*—nom. to *ἠνάγκασται ἐκεῖνος*, ‘that other’, is the (supposed) man who is without independence.

23. *δριστα παρῶσιν*.—Cic. *huic optime vivendi ratio comparata est*. The man thus minded possesses the four cardinal virtues, righteousness of life (=justice), temperance, courage, and prudence.

25. *εἰ τις ἔστι*—so Isocr. *Evag.* 189, *εἰ τις ἔστιν αἰσθησὶ τοῖς τετελευτηκόσι περὶ τῶν ἐνθάδε γεγραμμένων*: cf. Plat. *Legg.* 927 A, *διεξελθεῖν, ὥς ἀρα αἱ τῶν τελ. ψυχῶν δύναμις ἔχουσι τινα*

MACMILLAN'S ELEMENTARY CLASSICS,
(Continued.)

OVID. Selections from the *Fasti* and *Epistles*. Edited by E. S. SHUCKBURGH, M.A., late Fellow of Emmanuel College, Cambridge, and Assistant-Master at Eton.

"The Selections are well made, and the Notes scholarly."—*Educational Times*.

PLATO. *Euthyphro* and *Menexenus*. Edited by C. E. GRAVES, M.A. [In the Press]

THUCYDIDES. Book IV., Ch. 1—41. The Siege of *Pylos*. Edited by C. E. GRAVES, M.A., Classical Lecturer and late Fellow of St. John's College, Cambridge.

"This little volume we have thoroughly tested, and can confidently pronounce it first-rate."—*Athenæum*.

VERGIL. The Second *Georgic*. Edited by Rev. J. H. SKIRNE, M.A., late Fellow of Merton College, Oxford, and Assistant Master at Uppingham.

"He gives us a carefully-written Introduction, and some Notes which show both taste and scholarship. . . . If any teacher desires to interest a pupil in Virgil's poetry, he cannot do better than put this little book into his hands."—*Academy*.

VIRGIL. The Fifth *Æneid*. The *Funeral Games*. Edited by Rev. A. CALVERT, M.A., late Fellow of St. John's College, Cambridge.

"Masters who want to read with the third form may make a note of this book."—*Educational Times*.

THE GREEK ELEGIAC POETS. Selected and edited by Rev. HERBERT KYNASTON, M.A., Principal of Cheltenham College, and formerly Fellow of St. John's College, Cambridge.

"This capital selection supplies an obvious need, and should be used in all schools where Greek is taught, and by senior scholars who cannot afford complete editions of the poets in question."—*Athenæum*.

HOMER'S ILIAD. Book XVIII. The Arms of *Achilles*. Edited by S. R. JAMES, B.A., Scholar of Trinity College, Cambridge, and Assistant-Master at Eton. [In Preparation]

HORACE. Third and Fourth Books of the *Odes*. Edited (each Book separate) by T. E. PAGE, M.A. [In Preparation]

LIVY. The Last two Kings of *Macedon*. Scenes from THE LAST DECADE OF LIVY. Selected and Edited by F. H. RAWLINS, M.A., Fellow of King's College, Cambridge, and Assistant-Master at Eton. [In Preparation]

MACMILLAN & CO., LONDON.



- 21 Ταῦτα οὖν, ὦ παῖδες καὶ γονεῖς τῶν τελευτησάντων,
 Ε ἐκεῖνοί τε ἐπέσκηπτον ἡμῖν ἀπαγγέλλειν, καὶ ἐγὼ ὡς
 δύναμαι προθυμότατα ἀπαγγέλλω· καὶ αὐτὸς δέομαι
 ὑπὲρ ἐκείνων, τῶν μὲν μιμῆσθαι τοὺς αὐτῶν, τῶν δὲ
 θαρρεῖν ὑπὲρ αὐτῶν, ὡς ἡμῶν καὶ ἰδίᾳ καὶ δημοσίᾳ 5
 γηροτροφησόντων ὑμᾶς καὶ ἐπιμελησομένων, ὅπου ἂν
 ἕκαστος ἐκάστῃ ἐντυγχάνῃ ὁψοῦν τῶν ἐκείνων. τῆς δὲ
 πόλεως ἵστε που καὶ αὐτοὶ τὴν ἐπιμέλειαν, ὅτι νόμους
 θεμένη περὶ τοὺς τῶν ἐν τῷ πολέμῳ τελευτησάντων
 παῖδας τε καὶ γεννήτορας ἐπιμελεῖται, καὶ διαφερόντως 10
- 249 τῶν ἄλλων πολιτῶν προστέτακται φυλάττειν ἀρχῇ
 ἥπερ μεγίστη ἐστίν, ὅπως ἂν οἱ τούτων μὴ ἀδικῶνται
 πατέρες τε καὶ μητέρες· τοὺς δὲ παῖδας συνεκτρέφει
 αὐτῇ, προθυμουμένη ὅ τι μάλιστ' ἀδελφον αὐτοῖς τὴν
 ὀρφανίαν γενέσθαι, ἐν πατρὸς σχήματι καταστάσα 15
 αὐτοῖς αὐτὴ ἔτι τε παισὶν οὖσι, καὶ ἐπειδὰν εἰς ἀνδρὸς
 τέλος ἴωσιν, ἀποπέμπει ἐπὶ τὰ σφέτερον αὐτῶν παν-
 οπλία κοσμήσασα, ἐνδεικνυμένη καὶ ἀναμμνήσκουσα τὰ
 Β τοῦ πατρὸς ἐπιτηδεύματα ὄργανα τῆς πατρώας ἀρετῆς
 διδούσα, καὶ ἅμα οἰωνοῦ χάριν ἄρχεσθαι ἰέναι ἐπὶ τὴν 20
 πατρώαν ἐστίαν ἄρξοντα μετ' ἰσχύος ὅπλοις κεκοσμη-
 μένον. αὐτοὺς δὲ τοὺς τελευτήσαντας τιμῶσα οὐδέ-
 ποτε ἐκλείπει, καθ' ἕκαστον ἐνιαυτὸν αὐτῇ τὰ νομι-
 μόμενα ποιούσα κοινῇ πᾶσιν, ἅπερ ἰδίᾳ ἐκάστῃ ἴδια
 γίγνεται, πρὸς δὲ τούτοις ἀγῶνας γυμνικοὺς καὶ ἵππι- 25
 κούς τιθεῖσα καὶ μουσικῆς πάσης, καὶ ἀτεχνῶς τῶν μὲν
 τελευτησάντων ἐν κληρονόμου καὶ υἱέος μοίρᾳ καθε-
 στήκυια, τῶν δὲ υἱέων ἐν πατρός, γονέων δὲ καὶ τῶν
 τῶν ἐν ἐπιτρόπου, πᾶσαν πάντων παρὰ πάντα τὸν

χρόνον ἐπιμέλειαν ποιουμένη. ὦν χρηὶ ἐνθυμουμένους 30
πραότερον φέρειν τὴν ξυμφοράν· τοῖς τε γὰρ τελευτή-
σας καὶ τοῖς ζῶσιν οὕτως ἂν προσφιλέστατοι εἴητε καὶ
ῥᾶστοι θεραπεύειν τε καὶ θεραπεύεσθαι. νῦν δὲ ἤδη
ὕμεις τε καὶ οἱ ἄλλοι πάντες κοινῇ κατὰ τὸν νόμον τοὺς
τετελευτηκότας ἀπολοφυράμενοι ἄπιτε.

22 Οὗτός σοι ὁ λόγος, ὦ Μενέξενε, Ἀσπασίας τῆς
D Μιλησίας ἐστίν.

MEN. Νῆ Δία, ὦ Σώκρατες, μακαρίαν γε λέγεις
τὴν Ἀσπασίαν, εἰ γυνὴ οὕσα τοιούτους λόγους οἶα τ'
ἐστὶ συντιθέναι.

ΣΩ. Ἄλλ' εἰ μὴ πιστεύεις, ἀκολουθεῖ μετ' ἐμοῦ,
καὶ ἀκούσει αὐτῆς λεγούσης.

MEN. Πολλάκις, ὦ Σώκρατες, ἐγὼ ἐντετύχηκα
Ἀσπασίᾳ, καὶ οἶδα οἷα ἐστίν.

ΣΩ. Τί οὖν; οὐκ ἄγασαι αὐτὴν καὶ νῦν χάριν 10
ἔχεις τοῦ λόγου αὐτῇ;

MEN. Καὶ πολλήν γε, ὦ Σώκρατες, ἐγὼ χάριν
E ἔχω τούτου τοῦ λόγου ἐκείνῃ ἢ ἐκείνῳ, ὅστις σοι ὁ
εἰπὼν ἐστὶν αὐτόν· καὶ πρό γ' ἄλλων πολλῶν² χάριν
ἔχω τῷ εἰπόντι.

ΣΩ. Εὖ ἂν ἔχοι· ἀλλ' ὅπως μου μὴ κατερεῖς, ἵνα
καὶ αὐθὶς σοι πολλοὺς καὶ καλοὺς λόγους παρ' αὐτῆς
πολιτικοὺς ἀπαγγέλλω.

MEN. Θάρρει, οὐ κατερῶ· μόνον ἀπάγγελλε.

ΣΩ. Ἀλλὰ ταῦτ' ἐσται.

¹ πρὸς γε.

² ἄλλην πολλήν.

NOTES.

EUTHYPHRO.

The name of the dialogue is as usual taken from one of the speakers, in this instance the only one besides Socrates himself. The further title, *ἡ περὶ ὁσίου*, defining the subject of the dialogue, is of ancient authority though not due to Plato; while grammarians have added the description *πειραστικός*.

CHAPTER I.

Socrates meets Euthyphro, and tells him that he is threatened with a prosecution. One Meletus has discovered that he is corrupting the youth of Athens, and being a radical reformer begins at the beginning and has laid an indictment against him.

1. *τί νεώτερον*—so *Protag.* 310 B, *μή τι νεώτερον ἀγγέλλεις*; often used in a bad sense, of misfortune, but not necessarily so: cf. *νεός* and *νεωτερίζω*. For the idiomatic use of the comparative, without any definite comparison, see *Madv.* § 98. 'The comparatives *νεώτερον* and *καινότερον* have the accessory idea of an alteration of what previously existed': *Acts* xvii. 21, *λέγειν τι καὶ ἀκούειν καινότερον*, 'either to tell or to hear some new thing'.

2. *ἐν Ἀνκέρῳ*—a *γυμνάσιον*, situated in the S.E. suburb of the city. It was named, according to Pausanias, from Lycus son of Pandion: according to other authorities from Apollo *Λύκειος*, near whose temple it stood. The gymnasia and palaestrae were favourite resorts of Socrates, who delighted in intercourse with his fellow-men, especially with the young.

ιβ. διατριβός—'talks'; fr. διατρίβω, lit. 'spending of time', hence 'employment', 'discussion', etc.: from the last meaning comes our use of *diatribe*, for an elaborate invective or harangue.

8. τοῦ βασι. στοάν—comp. *Theact.* 210 D, νῦν μὲν οὖν ἀπαρτητόν μοι εἰς τὴν τοῦ βασιλέως στοάν ἐπὶ τὴν Μελήτρου γραφὴν ἦν μὲ γέγραπται. The second or King Archon, who was invested with the sacred functions of the ancient kings, had jurisdiction in cases of impiety and bloodshed. Such offences brought *polition* on the city, and it was the King's duty to purify it by bringing the offender before the proper tribunal. Cases of murder he brought before the Areopagus. The στοά was in the ἀγορά; it was also called στοὰ βασιλεια.

4. πρὸς—'before': lex ap. *Dem. Meid.* 529, γραφέσθω πρὸς τοὺς θεσμοθέτας ὁ βουλόμενος, 'let any one who pleases indict him before the thesmothetae'.

6. δίκην...γραφὴν—see *Dict. of Ant.* δίκη, which in its most extended sense means any legal procedure, denotes in particular a *civil* action or suit to obtain compensation for injury or loss; γραφή a *criminal* indictment or prosecution, in which the penalty is inflicted by the state.

8. γραφὴν...γέγραπται—'has laid an indictment against you'. γράφομαι here takes cogn. acc. γραφὴν as well as acc. of the object. It is to be observed that in legal terms the middle voice is commonly used of the litigants, the active of the law officials: γράφομαι lit. 'I cause a bill of indictment to be drawn or entered' is used of the prosecutor: τιμῶ, 'to fix a penalty', applies to the court, τιμῶμαι, 'to propose a penalty', to the prosecutor or plaintiff. There is however an exception in the case of κρίνω, which is often used of the prosecutor in the sense of 'to bring to trial'.

9. οὐ γάρ—I will not think this of you'. ἐκεῖνο=*illud* 'this', i. e. what I am going to say. The full construction of καταγινώσκω is with gen. of person and acc. of thing: lit. to 'form a judgment' that the thing belongs to or applies to the person. Hence it is often used in a bad sense—to accuse (mentally) any one of anything, but this sense is not inherent in the word.

Similarly *κατηγορέω* (τι τις) means to 'affirm' that something belongs to or applies to some one, hence in a bad sense, 'to accuse' (openly) any one of anything.

In the same way *κατὰ* with genitive comes to mean *against*, just like the Latin *in* (e.g. Cicero's speech *in Verrem*); though strictly *κατὰ* denotes merely what concerns another, and *ἐν* what extends to and belongs to another.

The old reading in this passage was *οὐ γὰρ σου*, for which *σου* was an emendation which naturally suggested itself. The position of *σου* would however be awkward, as we should expect *ἐκείνῳ γέ σου*, and *σου* is removed by Stallbaum on the best manuscript authority.

ib. *ὡς οὐ ἔρεπον*—sc. *γρ. γέγραπται*: a simple illustration of the elliptic construction common in dialogue.

13. *τίς οὗτος*—'who is he?': so 4. 9. *οὗτος*=the one you are speaking or thinking of. It must often be rendered 'that'.

14. *οὐδ' αὐτὸς πᾶν*=see note on *οὐ πᾶν*, *Menex.* 3. 2. *τι* is often added 'minuendi causa'.

16. *Μέλητος*—the name is frequently written *Μέλιτος*. We only know that he was a poor poet. Aristophanes speaks with utter contempt of *σκόλια Μελήτου*, *Ran.* 1302. We get a most distasteful impression of the man's looks and character from the short but most suggestive sketch which Socrates here gives us. The indictment was laid against Socrates in the name of Meletus, but the most formidable accuser was Anytus, who with Lycon was associated in the prosecution.

17. *τὸν δῆμον*—'as regards his *deme*', acc. of quality or respect: *Hom. Od.* 15. 267, *ἐξ Ἰθάκης γένος εἰμί*, 'by race'. The reading *τῶν δῆμων*, 'from among the demes', i. e. 'of all demes in the world', must be explained as a partitive genitive. Pithos was a deme of the tribe Cecropis. It seems also to have been called Pithos (*πίθος*, a jar); see Buttmann on *Dem. Meid.* 534.

ib. *εἰ νῦν ἔχεις*—'if you remember': *Rep.* 490 A, *εἰ νῦν ἔχεις*, 'if you bear in mind'. On the other hand *ἐν νῦν ἔχειν*= 'to be minded', i. e. to *intend, propose*: *Thuc.* iv. 12, where see note.

11. *καινοτομοῦντες*—so 5. 6: cf. 2 Tim. ii. 15, *ὁρδοτομεῖν τὸν λόγον τῆς ἀληθείας*. The metaphor is derived from *cutting* a path or passage.

13. *διαβαλῶν*—‘to excite odium, or prejudice’: see note on Thuc. iv. 22. For constr. cf. *ἐρχεται κατηγορήσων*, *supr.* 1. 26.

17. *οὐδὲν δ τι οὐκ—ὅστις* is usually followed by *μή*, an exception being the phrase *οὐδεὶς ὅστις οὐ*=every. This phrase (without *ἐστίν*) is practically equivalent to a single word, and is declined by attraction, gen. *οὐδενὸς ὅτου οὐ*, dat. *οὐδενὶ ὅτῳ οὐ*, etc.

19. *ἑμὸς ἐλθεῖν*—‘to close with the foe, come to close quarters’.

CHAPTER III.

Socrates does not mind being laughed at. He is afraid that he has excited serious prejudice as a dangerous innovator by openly avowing what he thinks, and discussing with any one whom he meets.

2. *οὐδὲν πρᾶγμα*—‘no matter’; so *Gorg.* 447 B: cf. *οὐδὲν μέγα*, *Menex.* 8. 12.

4. *ὅν δ’ ἄν*—‘whenever they see’, etc. As the antecedent (*τούτῃ*) is not expressed with *θυμούνται* the construction is practically equivalent to *ἂν (ἐάν) δέ τινα κ.τ.λ.* Stallbaum compares *Soph. Trach.* 906, *ἐκλαε δ’ ὀργάνων ὅτου ψαύσειεν*=‘she wept whenever she touched any of the furniture’.

5. *τοιούτους*—‘such as himself’.

6. *εἴτ’ οὖν*—*οὖν* thus used ‘implies that whichever side be taken it comes to the same thing’, *Madv.* § 266: *Apol.* 33 B, *εἴτ’ οὖν ἀληθές, εἴτ’ οὖν ψεύδος· ἀλλ’ οὖν, κ.τ.λ.*

9. *σπάνιον*—‘seldom seen’, lit ‘scarce’.

11. *ὑπὸ φίλ*—‘by reason of my friendliness’; i.e. my liking for all men and my wish to benefit them by helping to the truth.

12. ἐκκεχυμένος—so Cic. *Orat.* i. 34. 60, *effudi vobis omnia quae sentiebam*: Plin. *Ep.* i. 20. 20, *effuse dicere*.

13. ἄνευ μισθοῦ—‘without fee’; in which respect Socrates differed from the ordinary sophists or ‘professors of wisdom’ whose high demands he often refers to: see *Apol.* 19 π sq.; cf. *Protag.* 311 Λ sq. where see Wayte’s note on σοφιστήν. προστιθεὶς ἄν, sc. μισθόν=‘I would gladly give a fee in, if etc.’

16. παύοντας... διαγυγνύν—‘to get through the time in court with sport and laughter’: the acc. participles refer to all in court, including Socrates.

17. τοῦτ’ ἤδη—‘then it becomes doubtful’: ἤδη=‘when we get to this’. So *Menex.* 12. 3. δὴν ἄποβ., ‘in what way it will turn out’. Another reading is ὅπου, ‘whither’, i. e. ‘to what issue it will come’. For the use of πῇ, ποῖ, and ποῦ (?) with words of *direction* or *motion* see Lid. and Scott.

18. ὑμῖν τοῖς μάντεσιν—this is a hint that Euthyphro was in some sort a professional divine; we have already seen that he put forward matters of religion in the assembly; cf. 2. 16.

20. σὺ τε—would be regularly followed by ἐγὼ τε, but the construction is slightly altered.

ιβ. οἶμαι δὲ καὶ ἐμὲ—this accus. is to be noted. Usually ‘I think I shall do’ is οἶμαι ποιῆσειν, words in agreement with the subject of the verbs being in the nom. case. The accus. and inf. construction is however perfectly admissible, and is used here because it was desirable to express the pronoun emphatically. οἶμαι δὲ καὶ αὐτός would have been equally correct.

CHAPTER IV.

Socrates asks Euthyphro what business brings him to court. He is going to prosecute his father for causing the death of a slave. Piety makes it his duty to do so. In answer to Socrates Euthyphro acknowledges that he is perfect in the knowledge of his duty to the gods.

2. φέγας—'are you defendant in it or prosecutor?' αὐτῶν cogn. acc. like γράφω, i. 8. Two lines below τίνα is of course masc. acc. of the object.

6. περιμένειν τὸν—Socrates plays on the double meaning of δίκην. So in the legal language of Scotland the prosecutor is the pursuer.

7. δε γὰρ—'seeing that he'=quippe qui.

14. φέρος—words of accusing, condemning, etc. take a genitive of the charge: see *Madv.* § 61. The construction is the same in Latin.

16. εἰς τοῦτο ὁρθὸς ἔχει—'how it is right', = what is the right way to act. The subject has to be understood from the context, somewhat awkwardly. Stallbaum therefore suggests εἰς τοῦτο ὁρθὸς ἔχει: τοῦτο meaning 'a question like this'.

17. τοῖς ἐκτυχεῖσιν—'in the power of any chance person': *Rep.* 352 D, οὐ γὰρ περὶ τοῦ ἐκ. ὁ λόγος, 'the discussion is not on some casual subject': so often ὁ τυχών=quivis, *ei* τυχεῖσιν, ordinary persons. For the gen. denoting the person to whom something belongs, see *Madvig* § 54: cf. *Gorg.* 500 A, ἀπ' οὗ πάντων ἀνδρῶν ἐστὶν ἐκλέγεσθαι; 'is it in every one's power to make the selection?'

25. πρόπε...Θαίνωντες—'one who is already far advanced in wisdom'; *Gorg.* 486 A, πρόπε ἐπὶ φιλοσοφίας Θαίνωντες: *Cratyl.* 410 D, πρόπε...σοφίας ἐλαυνεῖν: also with ἦρα, παραίεσθαι etc. σοφίας is a partitive genitive, cf. τοῖς γῆς: *hanc* vicinias etc. Θαίνωντες—driving or pushing, ac. τὸ πρᾶγμα.

19. πρόπε μέντοι—'far indeed'. μέντοι here is an expletive which emphasizes the answer; so *Menex.* 3. 14.

20. ὁ ταῖς αἰτίας ἐνός—so *Menex.* 14. 46, τελευτησάμενος ἐνός: such words are equivalent to passives and are constructed accordingly.

21. ἢ βέβαια δεῖ—'of course it is': cf. note on *Menex.* 1. 4.

24. οὐ τοῦτο μέντοι δεῖ—'instead of seeing that this one point must be observed': δεῖ depends on οὐ. It seems plain that Euthyphro is now speaking with great volubility, without care to arrange his ideas and sentences.

27. *ἐάν περ*—‘if indeed’, not ‘even if’. Euthyphro is speaking of the pollution incurred by living with a murderer as the main reason for prosecuting him.

29. *ἀφοσίοις*—subj. after *ἐάν*: οἷς=ὁ-ης. *τῇ δέκῃ*, dat. of the instrument with *ἀφοσίοις*, *ἐπεξιὼν* being added in explanation. Not ‘by prosecuting the suit’, for *ἐπέξειμι* takes dat. of the person only.

30. *πλάτης*—‘a hired servant’: derived by grammarians from *πῆλας*, *πλάζω*: compare Luke xv. 15, ‘he went and *joined himself* to a citizen of that country’.

This person is elsewhere called a *θής*, a word which originally meant a *serf* attached to the soil. Whatever his exact condition was, he was not an *οικέτης* or slave, but a free man. The condition of such hired labourers was proverbially wretched, and their lot a hard one.

35. τοῦ ἐξηγητοῦ—‘the expounder’, ὁ ἐξηγουμένος τὰ ιερά, Harpocr. *interpretes caeremoniarum et iuris sacri*. Cf. Dem. *Euerg.* 1062 (in a case of murder), ἤλθον ὡς τοὺς ἐξηγητάς, ὅς εἰδείην ὃ τι με χρὴ ποιεῖν. Their duties were to expound the law and tradition in cases of pollution and religious matters generally, and therefore in such matters as the guilt of murder. Timaeus (*Gloss. Plat.*) says that they formed a board of three and were nominated by the Pythian oracle. Plutarch, *Thes.* ch. 25, says that Theseus made the Eupatridae *δοσιῶν καὶ λεπῶν ἐξηγητάς*; but the word has possibly no official meaning in this instance.

Instead of *χρῆ* it has been proposed to read the opt. *χρεῖη*, on the ground that it is subordinate to *πέμψει*, which is virtually equivalent to a past tense. The indicative is however often thus found, especially with words and expressions such as *χρῆ*, which denote the fixed rules of right and justice. For instances see Stallbaum.

37. ὡς ἀνδρὸς. καὶ—‘regarding him as a murderer and thinking it no matter, etc.’ οὐδὲν ὄν, acc. absolute in the sense of *thinking, believing, etc.*: cf. *Menex.* 10. 16.

40. ταῦτα—with *ἀγανακτεῖ*.

43. οὔτε...οὐ δὲν—‘nor even if he had is it right, they say, etc.’ Quite regularly the sentence would run thus—οὔτε δὲ.,

CHAPTER V.

Socrates begs Euthyphro to become his instructor. What he wants is to know his duty to the gods. First then, is the idea of piety and impiety identical in all cases? Euthyphro replies that it is.

1. *ἀρ' οὖν*—‘it is then, I take it, my best course, etc.’; a conclusion in interrog. form, connected by *οὖν* with what has gone before; see *Madv.* § 263.

3. *πρὸς Μᾶλ.*—‘with Meletus’, i.e. the charge which he brings against me. We see that *πρὸς* can be used of either party in the case.

ιβ. προκαλεῖσθαι—‘to offer him a challenge to this effect’: this might be done at any stage of an action before the final hearing. One party challenged the other to take an oath to certain facts, to examine a slave under torture, or the like. If the challenge was accepted the result settled the action. Here the challenge is that Meletus should give his opinion of Euthyphro’s wisdom, and abide thereby. Note that *προκαλεῖσθαι*, like other words describing legal procedure, takes a cognate acc. *αὐτὰ ταῦτα*, besides an acc. of the person challenged; so *infr.* line 15.

4. *λέγοντα*—instead of *λέγοντι*, a very common irregularity of construction.

6. *αὐτοσχεδίζοντα*—‘speaking off-hand’, without due thought and preparation: *Menez.* 3. 5.

9. *καὶ ἐμὲ ἥγοῦ*—‘think me so too, and do not go on with your action’: note the force of the pres. imperat.

10. *ἀρχὴ δέκ.*—‘institute an action’: the order of hearing being determined *by lot*. The full constr. is with dat. of the person sued and gen. of the thing at issue; see *Lid.* and *So.*

15. *αὐτὰ ταῦτα λέγειν*—going back to the original construction dependent on *κράτιστόν ἐστι*.

Socrates says that he shall urge before the court that his adversary has refused a challenge. We find such a statement

8. ἢ ἴτερά—' (you see) in what respect they are different'.

13. πότερον τὸ φερ.—'is that which is *in motion*, so called because it is *being moved*; or not?' The English present passive is always an awkward tense, and the absence of inflexion makes it difficult to translate such a distinction as that between *φερόμενόν ἐστι* and *φέρεται*. The distinction is made clearer when we get the term *θεοφιλές* substituted for *φιλούμενον ὑπὸ θεῶν*. In fact we must consider *φερόμενον* as equivalent to an adjective: we may then suppose a question to be put thus: why do we call a thing *φερόμενον*? answer, *ὅτι φέρεται*.

15. οὐκ, ἀλλὰ διὰ τοῦτο—'not (for some other reason), but for this.'

19. οὐκ ἄρα—'a thing is not seen because it is visible, but conversely, visible because it is seen' (Jowett).

30. οὐκοῦν...ὑπὸ τοῦ—the next step in the argument:—if a thing is loved, it must be loved *by something*. τί ἐστίν, 'is something'; the accent is thrown back from the enclitic *ἐστίν* on the preceding word. *πάσῃ*, suffers something, i.e. 'is being done something to'. *πάσῃ* is the *general passive*, i.e. the converse of *ποιῶ*.

38. ἄλλο τι φιλεῖται—'is it not loved?' ἄλλο τι is here written for ἄλλο τι ἢ; = *nonne*? lit. 'anything else than (this)'?

47. τὸ θεοφιλές—the subject of the sentence is found in the two concluding words τὸ θεοφιλές. These words, though though they have no manuscript authority, are absolutely necessary to the sense. The argument is as follows:

τὸ θεοφ. is *φιλ.* and *θεοφ.* because it is loved by the gods:
but τὸ δσιον is *not δσιον* because it is loved by the gods:
therefore τὸ θεοφ. is *not δσιον* nor is τὸ δσιον *θεοφ.*

CHAPTER XIII.

This definition being unsatisfactory, what is τὸ δσιον? Is it justice? It is; or rather a part of justice.

2. αὐτῷ τούτῳ τῷ—'simply by virtue of its being loved': of the instrumental cause.

5. εἰ γε ταῦτόν ἦν—'had they been identical': the force of this hypothesis extends to line 10; subordinate to it are two alternative cases, εἰ μὲν... line 6, and εἰ δέ... line 8, both of them giving inadmissible conclusions, and completing the *reductio ad absurdum*. The imperfect tenses with ἄν denote what *would have been* the case if ὁσίων and θεοφιλές were the same.

The argument may be thus represented:

let τὸ ὁσίων = τὸ θεοφιλές:

then (1) τὸ ὁσίων is loved because it is ὁσίων:

therefore also τὸ θεοφ. is loved because it is θεοφ.

again (2) τὸ θεοφ. is θεοφ. because it is loved by the gods:

therefore also τὸ ὁσίων is ὁσίων because it is loved by the gods.

ib. εἰ γε...εἰ μὲν—for this double use of εἰ, the second subordinate to the first, cf. *Theaet.* 147 A, εἰ τις ἡμᾶς ἔρωτο...εἰ ἀποκρινάμεθα αὐτῷ..., οὐκ ἂν γελοῖοι εἴμεν; 'supposing some one asked us a question, then if we gave him such and such an answer, would it not seem absurd?' Stallbaum cites several other instances.

7. καί—'then also', i.e. this would necessarily follow; so also line 9.

12. οἷον φιλεῖσθαι—'such as to be loved': *Protag.* 830 c, ἔστιν ἄρα τοιοῦτον ἡ δικαιοσύνη, οἷον δίκαιον εἶναι.

14. ὃ τί ποτ' ἔστι—with ἐρωτώμενος = *rogatus* τὸ ὁσίων *quid sit*. τὴν οὐσίαν, 'its essence', what it really is.

15. πάθος δέ τι—'something which befalls it', something done to it; further explained by ὅτι πέπονθε τοῦτο, 'namely that this is a condition of the ὁσίων, to be loved by all the gods'. I have written ὅτι instead of the ordinary ὃ τι, as it is plain that τοῦτο is the accusative after πέπονθε, while τὸ ὁσίων is the subject.

17. ὃ τι δὲ ὄν—sc. τοῦτο πέπ. 'being what it is in this case, you have not yet told me': i.e. you have not told me what it is. The same construction is repeated below, εἰπέ...τί ποτε...φιλεῖται.

